

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1231.

BOSTON, TUESDAY, JANUARY 3, 1865.

VOL. XXVI. NO. 1.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Kneeland Street, Up Stairs,
BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply marked on envelope "For Editor," will receive prompt attention.

BOARD OF CONTRIBUTORS.

REV. JOHN PEARSON, DR. R. HUTCHINSON,
REV. J. S. GAVIN, REV. O. R. FASSETT,
REV. J. M. GIBSON, REV. D. E. ROBINSON,
REV. D. BOWEN, REV. H. S. SHAW,
REV. R. H. GOSWELL, REV. H. MAHER.

COMMITTEE ON PUBLICATION.

L. OLSEN, J. PEARSON, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

Communications.

DIFFERENCES.

Fall not out upon the way;
Short is it, and soon will end;
Better far to fly the nettle,
Than to lose the friend.
Christ hath sent you, two and two,
With a mandate to return;
Can ye meet the Master's view,
It with wrath ye burn?
If thy brother cometh slow,
Jest not, but thy outcast lack;
Rather than divided go,
Keep the wearier track.
Quit not, as for shorter time,
Ancient ways together trod;
Joy to read at once the sign,
Pointing on to God.
Teach each other, as ye walk,
How to sing the angel's song;
Fill the time with homeward talk,
Then 'twill not be long.
Gently deal with those who roam,
Silent as to wanderers past;
So, together at your home,
All arrive at last.—Lord Knolock.

[Original.]

LIFE PICTURES FROM THE GREAT BIOGRAPHY.

CHAPTER V.

Years rolled away, and the old man received no tidings of his absent son. Time had wounded and healed again, only to wound afresh, and so deep had been the great grief that had pierced his heart to its very core, that Time might soften, yet this once he could not heal. Long, long the old man mourned, his boy as dead, and now when his children and his children's children were gathered around him, and the one missing lamb of his flock rose up before him, his bosom would heave, and the gathering tears would rush up from their surcharged fountains, and he would turn away to hide his grief from curious, observing eyes.

Famine was in the land. Want, and woe, and wretchedness linked hand in hand, with high-handed crime, and gasty death, scattering misery, broadcast throughout all the surrounding country. All over the land once covered with luxuriant verdure, and waving grain, appeared nothing but scorched, and blackened stubble. The parched earth groaned beneath the scorching rays of the sun. Those who were rolling in wealth and luxury would gladly have gone on their knees before the lowest menial of the land, to procure that sustenance which was so necessary to their existence. But rich and poor alike followed in the meager train which famine led unresisting in her footsteps. Where peace and plenty once reigned, and happiness and contentment held sway over the hearts of the people, discontent and poverty now ruled, and the people were in bondage to the worst of task-masters, their own vile passions. Famine, that dreadful scourge of humanity, had let loose her awful train of followers, and desolation and ruin was scattered over the whole face of that fated country. What would the people do? Surely unless Providence interposed they must all perish. Here, in the midst of all this want and woe, were Jacob and his family, subject to all the ills that hung so like an impenetrable cloud over the land. God had promised that his seed should be as the dust of the earth, and that promise is yet to be fulfilled. Suddenly there was a cry in the land, that in Egypt there was bread, and to spare. Again hope sprang up in the hearts of that despairing people. Thither Jacob's sons hastened to procure the much needed sustenance, leaving their aged father, their wives, and their little ones, in the care of their young brother Benjamin. All they little thought through whose hands they were to receive the blessings which God deigned to bestow upon his people in this, their hour of darkness and affliction. They little thought that the brother who in their cruelty and hard heartedness they had sold, and who had become a bondman to the Egyptians was now at the head of the king's household, and would himself deliver into their hands the bread for which they came. Yet so it was! All who came to buy corn procured it only by Joseph's permission, for God had blessed him, and he had found favor in his sight, and God had made him next to Pharaoh, and caused him to ride in Pha-

roah's chariot, and to be ruler over all his dominions. As he stood leaning against the window, watching the living tide that were constantly moving to and from the storehouse, his gaze became riveted upon a group of travellers, who, weary and worn, were struggling through the dense crowd toward the palace. There was something in the appearance of these strangers that awoke remembrances of the past, and fond memory turned with unutterable longings back to those happy hours when he was a light-hearted boy, the joy, the pride of a father's heart, the light of a father's home. It seemed to him but yesterday since he left his father's side, with no dark forebodings of evil to fling their gloomy shadows across life's early pathway. Yet long and weary years had passed since then, and wrought many and strange changes in his own life-story, but what changes it had brought to those he loved, he knew not. Death might ere this have laid them low in the silent tomb. Famine might have bound them captive with her chains, a thousand unforeseen events might have befallen them in their distant homes. Again his eyes fell on those strange forms, as tossed like the restless waves amid that living tide, they neared the place where he stood. In an instant the blood rushed to his face, and threatened to burst through the swelling veins, then as swiftly receded back to its fountain head, leaving him almost as pale, and cold, and motionless as the inanimate marble against which he leaned; despite the traces which time had left upon them, he recognized in those anxious, eager faces, his own brothers, whom he last gazed upon as they turned from him in bitter mockery and hatred. Yes, it was now his turn to triumph. Once he had knelt before them and pleaded, O, how he had pleaded that they would have mercy upon him, that they would spare him from the terrible fate to which, in their unnatural hatred they had doomed him. And now they were coming to him to crave, if not life, yet that which was necessary to sustain life. And now, if he chose, he could return them double, aye, treble for all the misery they had heaped upon his young head.

Were such the thoughts that were agitating his mind as he stood there fixed and motionless as a statue, gazing far down at that living heaving tide of human life below? Was he feasting with exulting joy, upon the tenfold revenge that was now within his grasp? No; no such dark thoughts of evil held him captive with such a death-like grasp. No thoughts of vengeance filled his breast with tumultuous feelings. Joy and fear, hope and dread, alternately swept over his soul, and held him with an iron grasp. Joy that his brothers were yet alive; alive to receive the full forgiveness of his noble, generous heart; alive to receive at his hands those bountiful gifts which unerring wisdom had placed at his disposal. Fear lest they might still harbor evil passions and unjust ill-will against him, lest even now if they knew at whose hands they were to receive the necessities of life, even now, in this their hour of direst need, they would scorn to receive them. Joy that the opportunity was now at hand when he might gain tidings of his aged father, who was over before his sleeping as well as waking vision. Fear lest death might have claimed the casket and the priceless pearl, the immortal spirit might have gone to join the souls of the departed patriarchs. But hope whispered sweet comfort, and her still voice found a joyful echo in his heart. "Thy father liveth."

Slowly the sluggish life-current returned to its channels, and as the crimson blood tingled through his veins, he started like one awaking from unnatural slumber. Passing his hand across his brow as if to assure himself that it was not a dream, and when satisfied that he was really awake, and that he had in reality seen his brethren, and that they were even now pressing their way into the crowded courts below, he drew his royal robes around his noble form, and calling all outward tokens of emotion he descended to the reception room, where he was wont to receive all strangers who came thither to buy corn, determined to try his brothers faithfully and well, ere he made himself known to them, for he knew that time had left too many traces on his head, and Providence had so changed his circumstances in life that they would fail to recognize him. He had scarcely seated himself, when the door opened and a servant entered. Advancing a few paces toward him, he bowed himself almost to the earth. "What wouldst thou have?" inquired Joseph. "My Lord, there are strangers without desiring to see thee," was the respectful answer. "Let them come in," returned Joseph, choking down the emotion that was struggling to overcome him. Again bowing reverently the servant retired, but in a few moments returned followed by the children of Israel. "Whence come ye?" demanded Joseph sternly as they approached and made a humble obeisance before him. "My Lord, from the land of Canaan are we come to buy food." Narrowly he scanned each well-remembered feature, while with an expression of sternness that masked the real feelings of his soul, he said: "Ye are spies; ye are not come hither to buy bread, but to see the nakedness of the land

are ye come?" His brethren trembled at the accusation thus suddenly brought before them, but fearful lest he might regard their agitation as an assurance of guilt they quickly replied: "Nay, my Lord, but to buy food are thy servants come, for the famine is great in the land. We are all one man's sons; we be true men, we are not spies." With forced anger he turned toward the interpreter, (for he conversed with them only in the Egyptian language,) and exclaimed, "I tell you, ye are spies. Ye shall not have bread for ye are come here with no good intention." But they bowed themselves to the earth before him saying, "Hear us yet again my Lord, for surely we be not spies. Thy servants are twelve brethren, the sons of one man in the land of Canaan, and the youngest is this day with our father and one is not. Therefore be merciful unto us and give us bread in return for our money, that our father and our brother, our wives and our little ones, may not perish from the famine which is in the land." But Joseph's determination was taken, and professing to disbelieve their report, and still affirming that they were spies, he gave orders that they should be confined in the prison cells. Obeying to his commands they were hurried from his presence, while he hastened to his own room and there gave vent to the emotions that filled his breast. After all these long years of sadness and sorrow, what joy there was in store for him. His father and his brother were alive, and O, how he longed to greet them once again; how he rejoiced that it was in his power to relieve their wants, to shield and to succor them in their distress. The sun set and rose yet again and again, and still he kept his brethren in close confinement, often visiting them in their prison rooms, and by various questions learning all that had transpired since they had sent him forth an exile from all he held dear on earth. On the third day he ordered them again into the court.

When they were assembled in his presence he said, "Since ye constantly affirm that ye are not spies, but true men hereby ye shall be proved. This do and live, for I fear God. Let one of your number remain here, and as for you, go ye carry corn to your families and come again, bringing your youngest brother with you. Then will I believe what ye have told me, that ye be true men." What could they do! They knew that their aged father would not willingly give up his youngest born, for since Joseph had been taken from him, his very life had been bound up in his. Sadly they communed among themselves, believing that this was a judgment sent upon them for their cruelty to their brother, whom they had sold into hopeless bondage. Conscience smote them with his poisoned arrows, and bitterly they condemned themselves for what they had done. But they dared not murmur against God, they could only bitterly upbraid themselves, for they felt that their own, unnatural actions had brought upon their heads the just judgments of a justly incensed God. As thus sadly they conversed with each other of the bitter past, with its dread memories of cruelty and crime, they little thought that he who stood before them arrayed in robes of royalty, understood their words. Yet so it was, and though long years had passed since he had conversed in the language of his fathers, yet the old familiar tones fell like sweet music on his ear, bringing the whole language as fresh to his memory as though it was but yesterday since he left the well-remembered haunts of youth, a prisoner; aye, a worse than prisoner, a very slave with no hope of ever again treading his native hills a free man; with no hope of ever listening to the fond words of love and affectionate endearment, so like balm to every loving heart; and with the bitter, O how living feeling at his heart that all this misery, all the weary, weary years of sorrow and degradation that were before him in the gloomy future, were brought upon his young head by his own brothers. And now as he listened to the bitter self-accusations of those very brothers, as he listened to their bitter upbraidings for all their former guilt and cruelty to their own kindred, his heart throbbed and swelled with joy and pity, almost to bursting; and had he at that moment consulted his own feelings with regard to them, he would have caught them to his bosom, and showered down upon their heads the tears that were welling up from their surcharged fountains, and threatening to break down the feeble barrier of opposition; how gladly he would have assured them of the full forgiveness of his noble generous heart; but not yet did he dare trust to the genuineness of their repentance. He could not trust himself longer to listen to their reproaches, so he hastened to his own room to conceal his agitation. When he returned the decision was made, for there was no other alternative, and were soon on their way back to their waiting loved ones, leaving one of their number a captive in the hands of the governor of Egypt. With sad and downcast hearts they reached their father's home, and made known to them the trials they had met with in the land of plenty. The old man's heart was ready to burst with grief, and in his agony he cried "Me,

have ye bereft of my children; Joseph is not, Simeon is not, and ye will take Benjamin away; all these things are against me." But Reuben, one of his sons, knowing that Simeon whom they had left as an earnest of their return, would not be allowed to come again to them unless they went up with their young brother to the Egyptian court, said to his father: "My father, give my young brother Benjamin into my hands, and I will surely bring him unto thee again. I will leave my two sons in thy hands and if I bring him not unto thee, then thou mayest slay them." The old man would not listen to him but cried, "My son shall not go down with you; for his brother is dead and he is left alone; if mischief befall him, then shall ye bring down my gray hairs in sorrow to the grave."

[Original.]
KING, versus KINGDOM.

It is beyond controversy that Dan. 11, from the 21st to 30th verse, refers to some king of the North. In verse 28, his heart is against the holy covenant. In verse 30, he has indignation against the holy covenant. In verse 32, these who do wickedly against the covenant are mentioned. All, then, from verse 28 to 32, is connected by transactions relating to the covenant, so that no changes of persons and systems are possible; and the affliction of the saints under these transactions, make up the three following verses, when the king does according to his will; evidently the same king who inaugurates the onslaught against the covenant, verse 30, and then there is no possible break to verse 40, and none then; for the king of the South is brought in collision with him for the third time, as it is plainly necessary that he should, in verse 29; for there was a coming against the South there; verse 29 and a "former" time, 24; and the "latter" 40. From that till Michael stands up, there is no possible break but the same Northern king continues to the end.

It is mere assumption that the king of the North leaps out of sight without notice or hint at verse 31, and a brand new one appears unheralded at verse 36, entirely in another line, and that he vanishes quite as mysteriously at verse 40, and the North emerges again from obscurity. All this legend remains to save an untenable and effect theory. The amount of verse 40 is, the king of the South pushes against him, (king of the North), and the king of the North comes against him, (the king of the South), and sweeps over the South and many countries, and also into Egypt, (showing that the South and Egypt are not the same), and then on up to the judgment, verse 45. This man meets his fate then, and in the glorious holy mountain of Palestine, and must be identical with Gog of Ezekiel: as one comes like a storm, the other like a whirlwind. Both have Ethiopia and Libya with them, &c. &c., and as he of Ezekiel is of the North, this one is also, so that the vile person of verse 21 continues to the end. He is mentioned in connection with the end, verse 27, and the end is named again verse 35. This verse is fulfilled at the time of the end, for the book is only then understood, and those who understand then appear, 12: 9, 10, but the understanding ones are seen, verse 35. Theorists violate all laws of language, sacred and profane, in misinterpreting this chapter. They say "a king" here means a kingdom, and "he, him," &c., refer to empires, &c., in accordance with prophetic usage. Now there is no such prophetic usage in this or any other book. There is no symbol here, but literal narrative; and a king means a king, and nothing else. This no one will dispute in regard to every instance after verse 30; and by what law of theological impudence do they undertake to give the same word entirely a different significance after verse 30? Yes, indeed, and lift up hands of horror if one doubts, as if he were about to introduce an unpardonable heresy. It is outrageous, a blistering shame, especially in men who have been threshing and lampooning the world the last quarter of a century for not taking God's Word as it reads, instead of torturing it into every conceivable utterance to suit their theories.

To conclude, if the daily, verse 31 was commenced about A. D. 500-600 then the events preceding (24-30) must have occurred just before that date, and these must have been a great Northern conqueror, who, with a great army vanquished a foe and led his hosts in triumph until the ships of Chittim confronted him, when, and for that reason, he has indignation against the holy covenant, when armies ally with him, and he and they together take away the daily and place the abomination. Now the undisputed facts are, that no such conqueror conquered, or arose, or existed at or near that time. It was a period of chaos and national decay and effeminacy. That not anything resembling it in the remotest degree occurred any where near that period. If so, let any one name the man or nation, who did these things.

P. S. A king in this prophecy means a kingdom, a system. So there stand up three kingdoms in Persia, . . . and a mighty kingdom shall stand up, . . . the kingdom's daughter of the South shall come to the

kingdom of the North. . . So the kingdom of the South shall come unto his own kingdom, and return unto his own land. A kingdom on a tramp. "Both these kingdoms shall speak lies at one table." What an enormously long table to accommodate two kingdoms.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER I. SECTION VII.

Antichrist predicted in the 18th chapter of Revelation.

In this chapter, a further view is given of the judgment of God upon Papal Rome. 1. An angel descends from heaven, having great power; and the earth is lightened with his glory. Indications of some great event now to be accomplished! An event which should be noted through the whole earth! 2. And he cried mightily with a strong voice, saying, "Babylon the great, is fallen, is fallen."

Here is the sum of the event. And the greatness and terrors of it are strikingly indicated by the angel's having great power, the earth being lightened with his glory, his repeating the sum of the event, and doing it mightily, with a strong voice. In the preceding chapter, Papal Rome, as distinct from the antichristian beast, is symbolized by a harlot, borne or managed by this beast, and is called Mystery, Babylon the great. Babylon the great, in this 18th chapter, must be the same power, the Papal hierarchy, as distinct from the antichristian beast. In the preceding chapter, the harlot is presented for execution, as we have seen, and in this 18th chapter, we have the commencement and process of her execution. But this Divine judgment upon her implies an instrument, by which it is inflicted. Therefore,

3. The origin of the instrument of the fall of Popery is hinted. "And is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Some capital revolution in her territories is here indicated, in which her own dominions are exhibited to the infernal world, and a pandemonium of every species of licentiousness and abomination. Here is the origin of the beast, that ascendeth out of the bottomless pit, or antichrist. This is the furnishing of the execution of Papal Babylon. Here was to be forged the rod of iron, which is fully implied in the subsequent predictions of her judgments in this chapter.

The instrument of the Divine vengeance was to rise out of her own territories and corruptions. Here were to be exhibited the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird.

The egg of Papal Babylon was thus to break out into a viper, which should become a fiery, flying serpent. She was thus to be fatally stung with her own scorpions; yea, gored to death with the horns rising from her own corruptions.

4. The fulness of the measure of Papal Babylon's sins, and her consequent judgments are noted in the following verses. "And I heard a great voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." The account proceeds, in which judgments are doubled to her according to her works; her cup of indignation is filled twice as full as that which she had filled for the saints. Torment and sorrow are given in proportion as she has glorified herself, and counted upon prosperity. Her plagues shall come as it were, in one day, death, mourning, famine and fire, under the strong hand of God, who judgeth her. Decisive events are here indicated. Papal Babylon is taken into the grasp of antichrist for her execution, and in the struggles and scenes of blood, which attend the rise and the forming of the horns of the antichristian beast, the mother of harlots finds the execution of the judgments of God upon her in dreadful succession. The scenes of judgment become tremendous on one Papal nation, and on another. All in their turn have blood to drink. And Babylon the great sinks as a mighty millstone into the depths of the sea of revolution, tumult and blood, never to rise again.

5. The kings of the Papal earth, who have revelled in the idolatrous embraces of the harlot, lament and bewail her fall and miseries. At the sight of the smoke of her torments, which rises and is seen to the ends of the earth, or at the sight and hearing of her judgments and miseries they cry, "Alas, alas!" In her distress they realize their own.

6. The merchants of the Papal earth, likewise, (the dignitaries, and various orders of the Popish clergy), who have been literally made rich in her infamous and ungodly traffic, in superstitious rites, and the souls of men, now cry, "Alas, alas!" They weep and mourn over the ruins of their beloved hierarchy. Wailings and lamentations are heard through the nations of Papal superstition, while the judgments proceed with tremendous roar, and echo from land to land! These admirers of the harlot, standing afar off, some as fugitives in foreign lands, and others inclined to be as far distant as possi-

ble, for fear of her torments, lament her fall, crying, Alas, alas! that great city, Babylon! For in one hour is her judgment come! Yea, the shipmasters, ship companies, traders by sea, and sailors, interrupted in their mercantile pursuits, by perils of the times, are represented as standing afar off, in consternation at the view of the burning of Babylon, or at hearing of the judgments on Papal nations, and bewailing the loss of their livings.

7. The blood of prophets and of saints, and of all that were slain upon the earth, is found here; and it no longer cries for retribution in vain. The God of judgment hears, and rises up out of his holy habitation. A tremendous scene of Divine wrath is opened, which overturns the seat of the Papal kingdom, and fills it with darkness, so that they gnaw their tongues for pain. The horns of the antichristian beast in this chapter, are beginning to perform the execution, of the mother of harlots; though the scene will not be completed till the battle of Armageddon. There in due time, the false prophet, (the remaining skeleton of Popery,) and the antichristian beast himself, will sink into perdition. All the events of this chapter imply the rise of a terrible instrument of judgment on Papal Babylon. This instrument, no doubt, is the antichristian beast. His horns were to hate the whore, to make her desolate and naked, to eat her flesh, and burn her with fire. There are judgments which may be as long a time in execution, as from the time of the fifth vial to that of the seventh. But they commence at the rise of antichrist.

8. The whole earth shall be devoured by the fire of my jealousy. The view of the whole of the 18th chapter in the light of the chapter preceding, evinces, that it is Papal Babylon, and not antichrist, whose fall is here predicted. It is that Babylon, whose kings and mystical merchants had long been enriched with her delicacies and superstitious traffic. This is a trait of character which cannot be applied to antichrist; but which perfectly applies to Popery. . . In this the Papal beast is destroyed by the rise of the antichristian beast. The events of this chapter are the first capital judgment which falls on Papal Babylon. "Babylon the great is fallen, is fallen." However, she had before experienced a number of judgments, yet she never fell before. . .

One who loves and seeks for truth and light

[Original.]

ITALIAN MISSION.

La Tour Police, via Turin, Italy, December 1, 1864.

Dear Bro. Litch, and all brothers and sisters in Christ Jesus.—It is with deep gratitude from the depths of my heart, that I acknowledge the receipt from the American Advent Union Missionary Board of 321 frames that came to hand November the 14th. This donation of the dear brothers and sisters of my adopted country has relieved us of all embarrassments, and we return our heartfelt thanks to God and the kind donors, that the Mission is now free from debt, our honor saved, and the confidence of the people in our veracity established.

The Lord has been very merciful to us during the past month; we have enjoyed good health and many rich blessings, for which we would render praise to his great name. I have preached eighteen times during the month, to congregations steadily increasing in interest as well as in numbers. Sunday evening lectures especially, are crowded with attentive hearers. Many of the best citizens of this valley give their cordial influence to the Second Advent Mission, and express themselves convinced of the important and solemn truths we preach. But while the Spirit of God is at work among the dear "Vaudois" people, Satan is busy also stirring up his agents to do all in their power to injure us. I regret that the truth compels me to say that these enemies are ministers, and some prominent members of the "Vaudois" church. They are of late much stirred up in regard to establishing Sunday evening lectures, which were unheard of in these valleys until I commenced my labors here. They have visited from house to house, among those who are in the habit of attending our lectures, and endeavored to influence them to leave us and attend services which they will establish. But the people answer that they are satisfied with the preaching of the "American missionary," and do not desire a change. (To this time, no one knows how to pronounce my name, Chahofsky. I am called by every one, "The American Missionary.") Last Sunday, the minister of St. Jean gave in his resignation, which was accepted; but sixteen voted in favor of retaining him in a church of 500 members. The majority of the church wish me to preach in the "Temple," as they call their large house of worship. But I wish to do nothing to enrage unnecessarily the "Consistory," and as we have a comfortable place for the public worship of God in the farm of dear Bro. Oliver, I prefer to continue to labor peacefully and independently as I have done, and I expect that God will take care of his own word and sustain me, if I am faithful to the grace given me. I leave all in the hands of Him, who in the appointed time will make manifest every man's work.

1 Cor. 3: 13. I have prepared a new Chronological chart for my people, which Providence permitting, I intend to publish in French, Italian, &c., soon as possible. I will then send you a copy. It made a great impression on my congregation, when I presented them with the evidence that we are very near the end of the 6000 years of probationary time. I have established a little station in Turin, which city seems to me to be an important field of labor. I spent two days there last week, and preached once, and was listened to with much interest for three hours. Just at present, there is much excitement in regard to removing the throne to Florence? . . . so that it is not an auspicious time for opening a series of public lectures in such a place. Wisdom and caution are necessary. While in Turin, I made the acquaintance of an ex-Catholic priest, who has recently preached in the market-place some Gospel and some politics. Mr. Don Ambrosia seemed a very good man, intelligent, and very enthusiastic. May the Lord help him to come to the truth.

Brethren, continue to pray for this Mission, that I may be able to do much good here in the name of Jesus.

Yours in the hope of the Gospel,
M. B. CZERWINSKI.

[Original.]
THE LIGHT OF THE MILLENNIUM.

By S. T. SCOVILLE.

Brother Litch.—In conversation with a little daughter this morning on the coming kingdom of Christ, I was describing the beautiful trees laden with the choicest kinds of fruit—the vine growing naturally, every where loaded with the sweetest varieties of grapes—also the spontaneous growth of the rarest flowers in unbounded magnificence and quantity—the departure from earth of all thistles and weeds—the beauty of the golden buildings, the golden roofs and the golden pavements—the happiness of the spiritual beings who are left upon the earth after the wicked have all died away and left it. I described also the feelings of these spiritual beings whose every thought and action was praise, praise to God, whose overflowing souls would lead them to shout and sing from one end of the land to the other the praises of God. One here, bursting forth hallelujahs, another in the distance hears the song, and from a heart bursting full of love to God, he shouts the strain, and another hears yet far away, and again the song is repeated—receding, and yet receding from the starting point all around the circle like a wave on the ocean until it dies away on the shore of a land thousands of miles away, or continues around the round world, and comes back to its originator, with double force, and again lights up his soul with gladness, while waves of praise start from other places, and likewise roll on and on, making happy the millions of glad hearts that cover the world. I said to her also that as spiritual beings we should not be compelled to occupy houses, but God would give them to us more beautiful than we ever imagined, that gold and glass would be the materials for the outside finish instead of stone, brick, wood, and iron, now used, that they would never shut or lock their doors, but every one would have the pleasure of going in to any mansion to enjoy "wine and milk (and fruits and flowers), without money and without price." I said further that when we were changed to spiritual beings we should "run and not be weary, walk and not faint, we should mount up with wings as eagles," as Christ ascended into heaven so we might if we chose while standing on the earth, have the power to rise and bear away whithersoever we would go, without any apparent effort other than that of the will or the power of attraction to that which interested most.

She says, tell me more, do tell me more, and I said perhaps I cannot think of more; she says, then tell it to me over again papa, will it be always day there? Yes daughter, always day—and no night forever; for the Lord God is the light thereof. The light which Jesus will bring with Him shall be sevenfold greater than the present sun that shines upon us; then the thought comes to me what will be that light? will it be from a point like the sun in the distance? my reason said no, for if so, and the world revolves as it now does, (and it probably will) how could that point light cover the whole earth—see Isaiah 30: 26. The light of the sun shall be sevenfold greater than at present—see Rev. 21: 23. "And the glory of God did lighten it, and the Lamb is the light thereof." It seems to me that the whole atmosphere all around the whole world would be one mass of beauty and glory, brighter, seven times brighter, than the mid-day sun, so great, so beautiful, and bright that "the sun and moon shall be (no more seen or) turned to darkness," and the stars shall withdraw their shining.

I would not be understood that this is to be positively the state of the world during the millennium, but this would seem to be the most reasonable theory, and it certainly is a delightful thought to the Christian that the glorious presence of his blessed Master shall pervade all the corners of the earth

dense the following facts. He has ten absent from home during the year, visits to Sabbath and mission schools, 324 Sabbath. He has addressed during the year at home and abroad, 156 schools, speaking 55 times. Seven hundred and fifty dollars has been raised; \$610 of the amount to purchase and replenish 12 libraries; \$87.50 for the purchase of books and the printing of hymns and tracts; and \$52.50 expended to assist and clothe poor children, and aid mission schools. At least 40,000 Testaments, books and tracts, have been distributed during the past year. In five years, 30,000 have been distributed, and 40 libraries purchased or replenished. In the same time he has addressed 842 schools, speaking 65 times, and has raised \$13,760 for the worthy objects of his sympathy.

"During the year," said Father T., "I visited little Charley, who gave me the fifty cents in 1860, that was the means of the purchase of the 3000 Testaments mentioned in my previous reports. At this visit he gave me fifty cents more. Upon being asked what I should do with it, he replied, 'Do good with it.' It was applied in part payment for the purchase of a pair of shoes for a poor little boy. Soon after my last report was made, a friend handed me fifty dollars to do good with. A stranger to me also handed me twenty dollars. Two little girls left at my door a pair of canaries, with a note, requesting me to sell them for the good of the Sabbath school cause, but the children ran so quickly away I could not recognize them. Five dollars was realized for the birds. In 1860, while on a visit to a minister, he and his wife presented me a silver American dollar, coined in 1799. It had belonged to their little son, who died young. This year I realized twenty dollars for it, which I divided equally between two poor schools. I have sold two gold rings and a gold dollar that were given me, for five dollars. A small box of figs was put into a collection box, and was sold to a person present for three dollars. It was then given to me, and has been sold three times since, bringing seven dollars; making ten dollars already realized for it. At one place I left one of my large cards, 'Rules for Doing Good,' a lady writes me that it was the means of drawing her mind to the subject of doing good, and she had commenced, and thus concludes her letter: 'O, what a luxury there is in doing good! While at Scipio, N. Y., I addressed a school, and fifty dollars were raised for a library, which was very encouraging to me.'"

Such is an abstract of a part of the deeply interesting facts which this faithful Christian laborer narrated, and by which he held his audience during the presentation of his report.

Mr. T. had proposed to take up a collection on the occasion, to aid the Allen Street Church. This once flourishing and prosperous church has suffered very severely by the removal of its members from the city, occasioned by the depression of business, as well as by other means, until it now finds it difficult to meet its current expenses. Aware of its embarrassed condition, and deeply interested in its prosperity, Father T. proposed raising an amount then needed to enable the church to close up the conference year with honor should be raised at once, expressing the opinion that it could be done. Mentioning a liberal sum which he stated he was authorized to pledge, toward this object, he then addressed himself to the task of raising the rest, and by his skillful management, in about three-fourths of an hour, upwards of three hundred dollars was raised, very much to the relief of some burdened hearts, and enabling the church to meet all the claims upon it for the current year. Long may the life of this useful man be spared, to prosecute his holy work, and annually report the progress of the cause which especially enlists his sympathies.

The foregoing was sent us some time ago, but got cooped up in one of our pigeon-holes out of sight. But we now bring it out to light, and hope it will stir up some other disciples to go and do likewise.

News of the Week.

WAR NEWS.

The expedition to Wilmington has ended in a failure. There was a severe bombardment of Fort Fisher, and a land force landed to attack it in the rear, under Gen. Weitzel. The guns of the fort were silenced by the bombardment, and a few brave men entered the fort, and took away a horse and the flag of the fort, when our forces retired on board the transports and returned to Fortress Monroe.

Gen. Hood's army has been almost entirely broken up, and either captured or scattered, and the invasion of Tennessee by the rebels is ended.

There is no late authentic news from Gen. Sherman.

PERSONAL ITEMS.

Ex-Vice President Dallas, who was Vice-President under President Polk, and Minister to England under Presidents Pierce and Buchanan, died at his residence in Philadelphia on Saturday morning. He was well enough to be out the day previous.

The remains of our highly esteemed and able Minister to France, Wm. L. Dayton of N. J. were brought to New York last week, where they were received by the national and city authorities, with the respect due to so able and important a functionary; and on Saturday they were removed to Trenton, N. J., for interment.

The office of the Boston Traveller was burned out early yesterday morning.

NELSON JACKSON, son of Bro. Luther Jackson, of North Abington, Mass., whose three years' service had nearly expired, died at the rebel prison in Georgia; where so many of our brave patriots have been sacrificed by rebel brutality.

The excavations at Pompeii have just led to the discovery of a temple of Juno, on the

flags of which, were scattered more than two hundred skeletons. They are those of women and children who, during the eruption of Vesuvius, had hastened to the temple to seek refuge and implore the protection of the goddess.

We find in Ayer's American Almanac, (now ready for delivery gratis, by the Agents,) the remarkable statement that the temperature of the earth has not diminished more than 1-300th part of one degree Fahrenheit for 2000 years. To our inquiry how he could make such an assertion, Dr. Ayer writes us the following answer. "Hipparchus gives the exact record of an eclipse in his time. This enables us to measure with extreme accuracy the earth's diurnal revolutions since to any eclipse now. Diminution of its heat would by concentration, shorten its axis and consequently its time of revolution on its axis. The data show that this change has been only such as I state it, mathematically and indisputably true."—*New York Journal.*

Correspondence.

DONATIONS.

FROM REV. H. CANFIELD.

Bro. Litch:—I wish to acknowledge through the *Herald*, the receipt of four hundred and sixty-five dollars from my friends in Waterbury, as a testimonial of their regard for my humble services. This dear people have long been known as a kind-hearted and generous society, ready to respond to the calls of the needy, and with full hearts and willing hands, to aid in the great work of Christian benevolence; and this is but another of their repeated favors to their humble pastor. Myself and family were taken by surprise, as the matter was kept secret until Friday the 16th inst., when about a hundred and twenty of the friends assembled at our house to spend the afternoon and evening in a social visit. An appropriate presentation speech was made by Dr. S. H. Thomas, and responded to by the recipient. If I may judge from appearances, it was a very pleasant interview for all concerned. The generous donors have our best wishes, and may the Lord reward them when he makes up his jewels. With the blessing of God, we will try and be worthy of their confidence, and do what we can for his glory, and their religious prosperity. It was with pleasure I noticed in our company Rev. C. C. Parker, of the Congregationalist church, and his lady. The prejudices once so rife in this place in relation to Adventists, is done away with to that extent that our meetings on special occasions—such as Fast and Thanksgiving days—are held in a united capacity, which makes it very much more pleasant than formerly. If all professed Christians had as much religion as will be necessary to save them, there would be still greater unity; but I fear that will never be until the prayer of Christ is answered as expressed in John 17th chapter.

Your brother in Christ,
Waterbury, Vt., Dec. 23, 1864.

FROM REV. D. I. ROBINSON.

Bro. Litch:—I am well, praise God. Our affairs seem encouraging here. Our congregation steadily increases a little. Our Sabbath school has grown finely. We did not expect a large one, but we began with 28, 46, 54, 66, and 14 teachers; thus we grow in four weeks. It is not likely we shall go on so. Many small ones may not come in the cold of winter; but it is blessed to see and teach the young. I have succeeded in obtaining Bibles for every pew and Testament for each scholar, a library of near 40 volumes, and questions, catechisms, question-books and readers. Our difficulty is to get steady teachers, though, thus far better than I expected, and still hope to. This opens the way to sow the seed in many families. I called on hundreds to get them, and now we can call to keep them. But we need the wisdom of the serpent and harmlessness of doves, to benefit them and not drive them off. Many of them ignorant and suffering, some naughty, yet needing so much the more to be taught and benefited. Some we clothe, and most gathered from the streets of a wicked city, attending nowhere. O, you who have helped us, if you could be present one Sabbath, and see them, you would be glad and feel paid for the donations in money, and books, and glad to do again. As God prospers you, may you never lose the heart to.

We have a protracted meeting appointed for the 3d of January, and hope to have a good time, and ask you all to pray God to bless us. The brethren at Providence helped us first to a library, but the old friends at Philadelphia most nobly gave us their two libraries, i. e., what was left, and well met our wants, and we shall be thankful, and pray for all donors, and hope to meet them in the kingdom, and souls saved here.

Yours truly,

Trenton, N. J., Dec. 1864.

FROM REV. J. H. VAN DERZEE.

Bro. Litch:—I would not trespass on your space, did I not feel it my duty to make public announcement of my sincere thanks to the friends of the Hudson Street Church in this city for the generous donation made me by them. Coming as it did entirely unexpected, and at so opportune a moment, I feel to return thanks to God for his kindness in raising up willing friends to exhibit substantial evidences of Christian love and affection. I heartily appreciate the kindness shown, and hope that they may be blessed not only in this, but their other labors of love. And if I should never be able to make return, I would call the attention of the friends to the words of the Saviour, (Matt. 25. &c.)

Yours in Christ.

Boston, Dec. 27, 1864.

CARE OF THE EYES.—Looking into a fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at

molten iron will soon destroy the sight. Reading in the twilight is injurious to the eyes, as then they are obliged to make great exertions. Reading or sewing with a side-light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed, cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

A VOLCANIC ERUPTION.

A recent eruption of the volcano of Turrialba, in Costa Rica, is thus described in the *Gaceta Oficial*:

"The ashes continued falling during three days and three nights in the valley of San Jose, exciting much alarm in the minds of the inhabitants. The governor of Cartago was induced to send a commission of mountain travelers to inspect the volcano, which had been emitting for several days columns of dense smoke. On the 27th the commissioners started from Cartago, and on the 29th reached the farm of San Martin, where the ashes lay one foot thick on the ground, increasing in depth as they reached the lagoon, where they encamped at the foot of the volcano. During the night they were alarmed by the constant subterranean noises which proceeded from the bowels of the earth, and sounded like the detonation of angry surges on a rock-bound barrier. On the 30th they ascended to the summit of the volcano. A mass of smoke was rising twice the height of that which was seen during the last eruption in February. Its color was between black and green, and was mixed with huge volumes of blue flame, accompanied with violent tremors of the earth and deep rumbling sounds. After the smoke and flames had been vomited out, one wide crater was seen, almost round, and deep as the veritable portals of Tartarus, with the internal wall of a yellowish and black hue, as if lined with a varnish of resinous compound. From the profound depths of the crater a pestiferous odor ascended, and the rumbling sounds at each moment became more and more alarming. The mountaineers noted that San Carlos, the north peak of the crater, had entirely disappeared into the abyss. The mountain—a very large one—is entirely covered with ashes to the depth of three feet, and the country around for nine miles from the mountain is also covered with ashes. On the east side of the volcano, and about 500 yards from the crater, a stream has appeared, the waters of which are extremely acid, perhaps containing sulphuric acid. On the northeast side, towards the source of the river Tortigero, all vegetation has been destroyed for many leagues. The mountaineers declare that at each step the earth seemed to rock to and fro under them, and that the heavy torrents of cold rain, the want of fire, and other difficulties did not permit them to remain on the summit longer than four hours."

HOW AN OIL-WELL IS BORED.

In selecting a spot for a well, the artesian driller raises a derrick about 110 feet in height, bringing up a steam-engine of about six-horse power, and then, after driving down an iron pipe about six inches in diameter through the earth and gravel some fifty feet or so, to the first strata of rock, introduces a drill of about two and a half inches in diameter, attached to a temper-screw, and thence to the "walking-beam" and engine, with which he bores now at the rate of eight or ten feet per day, into the solid slate and soapstone, say one hundred feet; he then comes to the first stratum of sandstone, which may be ten or twelve feet in thickness; and boring through this comes again to a slate and soapstone of a bluish cast, and working on, say for twenty-five feet or so, he reaches the second stratum of sandstone, out of which there comes rushing up, when the right vein is struck, inflammable gas, salt water, and petroleum. The bore of the well is enlarged by a "rimmer," and then an iron tube in sections of about fourteen feet and closely screwed together, is inserted by sections and run down to the veins of oil; a flax seed bag which expands when wet is fixed between the tubing and the walls of the well in order to prevent the surface water from descending; a "plunger" or valved piston is introduced into the tube, and the sucker-rod being attached to the "walking-beam," the conduit pipes and tank, which may hold sixty barrels, being in readiness, the engine moves and the precious treasure gushes forth. This is called pumping a well. In the "flowing wells"—that is such as send the oil out spontaneously—the drill must go down into the third strata of sandstone; but this in some instances, is very deep.

ARE MINISTERS HIRELINGS?

Bro. Litch:—I cut the following from an old paper the other day, and send it to you for publication in the *Herald*. It contains a correct view of the subject introduced, and one which should be understood by our churches generally. Let it speak. J. M. O.

"Are you the man we've hired to preach for us?"

"No sir, I am not."

"I beg pardon; are you not the minister?"

"Yes sir, I am pastor of the church here, but do you really think I have been hired to preach for you?"

"Why, yes sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the Governor of this State enter upon his duties expecting to receive a salary; but would you say that he is hired to govern the State?"

"Not exactly."

"And the reason is exactly this; the Governor is elected to fill a certain office, and when you speak of him, you think more of

his office than you do of his salary. You do not hire him to do whatever you may wish to set him at, but you elect him to an office, fixed beforehand, and expressly defined in the Constitution, and then you fix a salary, that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained by Christ, and defined in the constitution of the Church, and then you affix a salary, that he may give himself wholly to the duties of his office."

"Your theory appears very well; but what practical difference does it make?"

"Just this. When you hire a man, you expect him to do as you say. When you elect a man to an office you expect him to do what the Constitution says."

THE APPEARING OF CHRIST.

There is a class mentioned in scripture "who love the appearing of Christ." This class is composed of the "few that shall be saved." The "elect," gathered from the four quarters of the earth. These form his church. Hence all who love his appearing and in faith and meekness are looking for and hastening to the coming of the Lord in glory, are members of his church and will be recognized as such when he shall appear to be admired of all his saints. The church love his appearing.

"The church has waited long
Her absent Lord to see;
And still in loneliness she waits—
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps, a mourner yet."

All those who love his appearing, feel something of this divine sorrow. They long and mourn for the redemption of all things, and for the sanctification of the church nominal. They see the world lying in the wicked one, and cry "How long, O Lord, how long!"

"How long, O Lord our God!
Holy, and true, and good,
With thou not judge thy offering church
Her signs and tests, and blood?"

Thus the Christian enters into the true meaning of the Disciples' prayer "Thy kingdom come." This is the earnest desire of their hearts. To them who love his appearing, his coming will be lovely! It cannot be otherwise, since it will be the fulfillment of their life-long desire. To these, who are sealed in their forehead, to the church, his bride, the day of his appearing will come as the glad hour of eternal nuptials. The marriage of the Lamb! Oh, what infinite love and grace, what divine favor and endearments will crown the bride on this, her wedding day! How glorious in transcendent majesty will Christ appear! How beautiful the happy bride with garments made white in the blood of the Lamb; how fair the attendant hosts of angels; how awful the wedding music, the choral anthem of myriad hosts singing the new song accompanied by the thunders of a dissolving universe! How sumptuous the bridal train—thousands of thousands and ten times thousands of all nations and kindreds and tongues! How kindly the repast, the marriage supper of the Lamb! Ah, do not our lips long, to taste the wine of the kingdom? Are not our hearts breaking for the advent? Do we not raise our imploring hands and cry "Come, Lord Jesus; even so, amen." Yes—

"We long to hear his voice,
To see him face to face,
To share his crown and glory there,
As now we share his grace.
Should not the loving bride
The absent bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come!"

Herald of Gospel Liberty.

CHRIST OUR GUEST—AN INCIDENT.

When one of the boys had said the pious grace, "Come, Lord Jesus, be our guest, and bless what Thou hast provided," a little fellow looked up, and said:

"Do tell me why the Lord Jesus never comes. We ask him every day to sit with us, and He never comes."

"Dear children, only believe, and you may be sure he will come, for he does not despise our invitation."

"I shall keep him a seat," said the little fellow; and just then there was a knock at the door. A poor, frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood empty for him; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all the time.

"Jesus could not come, and so he sent this poor man in his place; is that it?"

"Yes, dear child, that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to him. Inasmuch as we have done it unto one of the least of these my brethren, ye have done it unto me."

The children sang a hymn of the love of God to their guest before they parted for the night, and neither he nor they were likely to forget this simple Bible comment.—*Praying and Working.*

SECRET PRAYER.—Besides the open return, there is a secret reward of secret prayer. There is a peculiar and present joy in communion with God. The deepest pleasures are the purest; and of all pleasures the purest is the peace of God. To feel that He is love—to draw so near to Him as to forget the world, so near as to lose the love of sin—is of all pleasures the sweetest, of all blessedness the purest and most profound.

And next to high communion with God—next to this joy of passions lulled and sin slain, and self forgotten in adoring fellowship with the Father of Lights, is their sedate comfort, who can pour their griefs into their heavenly Father's bosom, or who feel that they have bespoken help against trials and trials at their heavenly Father's hand. To know that God is near—to know that He is trusted, honored, loved, to feel that you are acting toward Him as a reverential and affectionate child, and that He is feeling toward

you as a gracious and compassionate father—there is in this itself an exquisite satisfaction, a present reward.

DON'T FORGET YOUR GIRLS.

When I lived among the Choctaw Indians, says a traveler, I held a consultation with one of their chiefs respecting the stages of their progress in the arts of civilized life, and among other things he informed me that at their start they made a great mistake—they only sent their boys to school. These boys came home intelligent men, but they married uneducated and uncivilized wives; and the uniform result was, the children were all like their mothers. The father soon lost all his interest both in wife and children. And now, said he, if we would educate but one class of our children, we should choose the girls, for when they become mothers, they educate their sons. This is the point, and it is true. No nation can become fully enlightened when mothers are not qualified to discharge the duties of the home work of education. Parents, give your daughters, as well as your sons, the best education in your power.

A CHRISTIAN HINDOO.—Attending the London Mission Institution at Madras lately was a youth of eighteen, belonging to the Chetty or merchant caste. Brought under the influence of Divine truth, he refused to worship the idols in his father's house, would no longer wear the sacred thread, and cut off the sacred lock of hair at the back of his head. His father attempted to confine him, and bought a chain to chain him up. He managed to escape, and besought the missionaries to afford him an asylum. This, after a time they did. The father, who is a wealthy man, collected a mob, who tried to force an entrance into the mission premises; this, however, was prevented. The father was admitted; but the police interfered, and the mob was kept out side. The missionaries, in his presence and that of other relatives, told the young man to go with them if he wished, but all the entreaties and arguments were in vain. He decided to remain where he was, and still continue firm in the faith.

ST. PAUL'S ESTIMATE OF HEAVEN.—"I reckon," he says, like a man skilled in the spiritual arithmetic, "I reckon," after a due estimate of their comparative value, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed."

No one was ever so fully qualified to make this estimate. Of the sufferings of the present world he had shared more largely than any other man. He had heard the words of God, and seen the vision of the Almighty, and the result of this privileged experience was, he desired to depart and be with Christ; that he desired to escape from this valley of tears; that he was impatient to recover the celestial vision, eager to perpetuate the momentary foretaste of the glories of immortality.—*Humbly More.*

DR. NELSON CURING THE INFIDEL PHYSICIAN.—I induced a young physician of uncommon talents to buy Nelson's Cause and Cure of Infidelity. His companions and associates were Spiritualists and Infidels, whose tenets he had adopted. He read and reread the book, and it opened his eyes and changed the whole object and end of life in his view. When I saw him again, he was disposing of the property acquired in the West, with the design of returning to the East to prepare himself for a higher sphere of usefulness in the vineyard of the Master. The acquisitions of property and education which he had designed to make stepping stones to place and power, were now consecrated to God. Henceforth he was determined to devote himself, soul and body, to the Lord and his work.

A FRENCH REBUS ON AMERICAN AFFAIRS.

A French journal recently exhausted its ingenuity by giving its readers what it styled an "American Rebus," which we translate:

Horrah for Secession	The Old Union Is a curse
We fight for the Confederacy	We cheer for the Constitution
We love Rebellion	Is an infernal league
We glory in Separation	Free discussion Is treason
We cherish the Old flag	The liberty of the press Will not be tolerated
The Southern cross	Is a haunting lie
Death to Abe Lincoln	Is our leader
Down with Law and order	State rights Will triumph
Ling line	Universal freedom Cannot exist

Each column read separately contains the creed of the rebels; the two read together that of the Unionists.

THEY NEVER BACKSLIDE.—If our brother's position is the true one, it is an argument worth using. His whole letter runs thus:

"Send me about two hundred missionary cards for pastors, two hundred pictures of missions, ten collector's books, and one juvenile certificate. I am about entering more fully upon my missionary work, and want all the helps that I can get. Last year we raised our contributions from \$45 to \$175, and by the help of the Lord we will increase the per centage this year. The *Missionary Advocate* which we ordered, continues to come. Our plan is to circulate missionary intelligence among the people, and keep the subject before them, setting them to read, think, and feel. When you get people truly converted to the missionary work, they never backslide."—*Methodist.*

THE BLACK COUNTRY.—Sir, I was pleased to read in your paper, the other day, the account of the work of God in the Black Country, and at Derby, Sheffield, and Birmingham, carried on through the instrumentality of the Hallelujah Bands sent out by the Rev. T. Whitehouse, of Walsall. Most of the speakers in these bands, I understand, are men who have been rescued from the depths of sin and crime, and are now endeavoring, by the help of God, to rescue others. I have heard several of them speak with great power, and have been an eyewitness of some extraordinary cases of conversion to God under their labors. I think they are just the men for the rough work

amongst a class of sinners who will not attend church or chapel, but who flock to listen to these plain and earnest men. I regret to find that no private donations have yet been given towards helping on this great work. Will fifty of your readers subscribe £1 each by Christmas, and forward it to our brother at Walsall, to assist him in the good work? I would gladly make one of the fifty.—*The Revival.*

The King of Prussia is chief of all the lodges of Freemasons in his kingdom. Of this position he has just taken advantage to transmit to the Grand Master of all the lodges in Berlin and the provinces, a circular exhorting all the members to remain "faithful to the King" in the political struggles of the immediate future. The Grand Masters are requested to read the circular to their respective lodges, and to follow it up with personal exhortations of their own of a tendency similar to that of the document itself.

ELDER I. R. GATES.

Wishes us to say that he is now at Newburyport, where an unusual interest exists, and several have been converted to the Lord; and that he will not be able to attend the anticipated meetings in New Hampshire, Vermont, &c.

FREEDMEN'S MISSION.

We have an interesting letter from Bro. Child, at Louisville, which came too late for this paper, but will appear in our next.

RECEIPTS FOR THE HERALD.

S. S. Renwick, \$1 00, 1250; Elizabeth Farnsworth, 2 00, 1282; Mary F. Culver, 2 00, 1282; David Barber, 1 00, 1256; Ann Colby, 1 00, 1318; Solomon Weeks, 2 00, 1282; N. Brown, 3 00, 1230; Maria Pardee, 2 00, 1282; Israel Conover, 2 00, 1282; Elijah Conover, 2 00, 1282; S. D. Howard, 2 00, 1282; Jane Wiley, 1 00, 1300; D. G. Stone, 2 00, 1230; Sally Payne, 3 00, 1230; Peter Scott, 2 00, 1314; O. A. Wilbur, 2 00, 1282; Joseph Foss, 2 00, 1300; Miss A. H. Delloff, 2 00, 1282; E. Danham, 2 00, 1244; Nathan Champlin, 1 00, 1256; Lemon Robins, 3 00, 1310; Richard Stubbs, 2 00, 1282; J. Boyden, 2 00, 1282; Wm. A. Brown, 50, 1243; Jacob Smith, 50, 1243; Wm. Gargill, 1 00, 1256; Wm. Knapp, 1 00, 1256; M. B. Costly, 2 00, 1230; Thomas Sweet, 2 00, 1282; David Davis, 2 00, 1256; Wm. R. How, 2 00, 1282; John Hewett, 1 00, 1230; J. F. Huber, 3 00, 1282; Sarah W. Sage, 1 00, 1282; Alvah Tenney, 2 00, 1282; J. M. Engle, 2 00, 1282; Wm. Kilton, 1 00, 1263; J. O. Barrett, 3 00, 1282; F. Gale, 1 00, 1256; Asahel Keyes, 1 00, 1256; Syas C. Tyler, 2 00, 1282; W. A. Fay, 3 00, 1256; Solomon Miller, 2 00, 1282; J. P. Hunt, 2 00, 1230; Joseph Lincoln, 2 00, 1282; Adam Dickson, 2 25, 1282; Eliza Clarke, 2 00, 1282; Mrs. Judith Eastman, 2 50, 1282; Henry Asseltine, 2 25, 1282; S. Carmont, 2 50, 1282; J. S. Swift, 1 25, 1256; Mrs. Amelia Ashley, 2 00, 1260; Harry Ashley, 2 00, 1282; H. H. Grass, 2 00, 1256; Laura Kimball, 2 00, 1282; D. B. Curtis, 3 00, 1264; Levi Parker, 2 00, 1282; H. Tanner, 5 00, 1282; Phebe Hoyt, 1 00, 1256; Phineas Ross, 2 00, 1282; Samuel Jackson, 1 00, 1256; Amos Kenney, 1 00, 1256; Henry Sturtevant, 2 00, 1265.

"BOOKS THAT ARE BOOKS"

In great variety and in various styles of binding.

THE HOLIDAYS!

IF YOU WISH TO MAKE

A PRESENT TO YOUR MINISTER,

OR

SABBATH SCHOOL TEACHER,

you have, as valuable works of reference,

KITTO'S CYCLOPEDIA OF BIBLICAL LITERATURE. Illustrations. Octavo, 112 pp., \$4.

RAIDIE'S ANNOTATED CONCORDANCE OF THE SCRIPTURES. Octavo, 840 pp., cloth, \$4.

CRUDEN'S CONDENSED CONCORDANCE. Octavo, cloth, arabesque, \$1 75.

HUTCHINSON'S MUSIC OF THE BIBLE, with numerous illustrations. Royal octavo, \$3 25.

KITTO'S HISTORY OF PALESTINE. Over two hundred illustrations. 12mo., \$1 75.

HACKETT'S ILLUSTRATIONS OF SCRIPTURE. Illustrations. 12mo., cloth, \$1 50; fine edition, tinted paper, square 8vo., cloth, red edges, \$2 50.

ELLIOTT'S LIFE OF CHRIST, with notes, etc. Royal 12mo., cloth, \$1 75.

THE PURITANS. (HOBBS.) 3 vols., octavo, cloth, \$3.

If you wish a

BIOGRAPHICAL OR HISTORICAL WORK,

you have

“Behold, I come quickly.” “Occupy till I come.”

BOSTON, TUESDAY, JANUARY 10, 1865.

VOL. XXVI. NO. 2.

WHOLE NO. 1232.

IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Kneeland Street, Up Stairs.
BOSTON, MASS.
THE ROMANS
J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "*For Office,*" will receive prompt attention.

BOARD OF CONTRIBUTORS.

REV. JOHN PEARSON,	DR. R. HUTCHINSON,
REV. L. OGLE,	REV. O. R. FASSETT,
REV. S. S. GARVIN,	REV. J. M. ORROCK,
REV. F. GUNNER,	REV. D. L. ROBINSON,
REV. D. BOSWORTH,	REV. I. H. SHIPMAN,
REV. R. H. CONKLIN,	REV. H. MAIDEN,

COMMITTEE ON PUBLICATION.

DR. L. DILLER,	J. PEARSON,	R. R. KNOWLES,
----------------	-------------	----------------

[For Terms, &c., see Fourth Page.]

[Original.]

LIFE PICTURES FROM THE GREAT BIOGRAPHY.

CHAPTER V.

Still famine with meager train stalked

length Jacob through necessity was forced

yield an unwilling compliance to his sons' importunate entreaties, and they again set out for the land of Egypt, this time accompanied by Benjamin. With a breaking heart the old man embraced his son, weeping bitter tears on the head of his youngest-born as he knelt before him to receive his parting blessing; then, as they turned slowly and sadly away, he exclaimed from the fullness of his heart, "May God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children I am bereaved." With sad memories of the past, with tender yearnings for the present, and dark forebodings for the future, that aged father saw his children take their departure, while he remained behind to await their return with all the anxiety of a father's heart.

Ah, he little knew what joy the future had laid up in store for him! He little thought that only a short distance in the future, and his sons would return to him again, and he, whom he had so long mourned as dead, would fly to his embrace, given back as it were from the grave! Yet so it was ordained to be, by the God he worshipped, the Master he served. And although the future seemed all shrouded in gloom, without one ray of sunshine to light up the darkness this side of the grave, without one rosy glimmer of joy to play around his darksome pathway, yet the sun was just ready to burst through the impenetrable darkness and flood the whole earth with glory, and his own soul with unspeakable joy. No sooner did Joseph hear of the arrival of his brothers in Egypt, than he sent a messenger to invite them into the palace, while he hastened to make instant preparation to entertain them in the most sumptuous manner. Fearful lest these marks of hospitality bestowed upon them by the governor of Egypt, might only be a snare laid to entrap them, yet never daring to refuse the request, they followed the servants with heavy hearts into the gorgeously furnished apartments. Their fears were doubly increased when they remembered how on their return home from their former visit, they had found the money which they had paid the steward, in the mouth of their sacks with their corn; but they had now double money in their purse and a rich present from their father for Egypt's governor. As they communed among themselves, the steward passed through the room, and they instantly told him of their fears on account of the money which had been found. But he assured them that he himself had received their money, and then hastened to inform their brother Simeon of their arrival, and send him into their presence. Joyfully they welcomed him, and eagerly he related all that had transpired during their absence, and as eagerly listened to their account of the difficulties they had had to contend with. Scarce were the anxious inquiries asked and answered, when Joseph himself came to receive them, and to inquire after their aged father. Then turning to Benjamin he said, "Is this your younger brother of whom ye spake unto me?" Oh, how his heart yearned towards his brother whom for long years he had not beheld: how he longed to clasp him in his arms and shower down upon his head the tears that were fast welling up from the spent up fountain of his heart, and call him by the endearing title of brother. But not yet, not yet. With a swelling heart he laid his hand upon the bowed head of the boy who knelt reverently before him, and said, while his voice trembled and his lips quivered with the tumult of passion that swept like an avalanche over his soul, "God bless thee, my son." He dared not trust himself to say more, and hastening from the room, he sought his own chamber and there gave vent to the flood of mighty emotions, that gushed

hands and terror-stricken face gazing with such mute appeal from the exultant face of the steward to his astounded brethren, as if asking them to prove his innocence and to save him from the fearful penalty of that crime which he had never committed, which every thing in his noble nature revolted from. Surely no artist could ask for picture more replete with varied interest, glowing with such changeful expression and living beauty.

With heavy hearts they followed the steward back to the city; for they refused to proceed on their journey, and leave their brother Benjamin to his uncertain fate: Full well they knew the agony and despair that would fill their father's heart, were they to return to their homes leaving him a prisoner in the hands of the governor of Egypt. Only a few hours before they had left the gleaming turrets and glittering spires of the proud city behind them; they had gone forth from the crowded, bustling streets, with hearts beating high with hope at the success they had met with. There were husbands and fathers in that little group, and their longing with yearning tenderness for the absent dearest ones in their own homes. In imagination they had pictured the joyful welcome that awaited their glad return, they had clasped the loved ones in a warm embrace; they had pilloved each curling childish head upon

their own hating hearts, and last, but not least, they had received with thanksgiving in their hearts, the benediction of their gray-haired sires. But the cup of bliss that was held overflowing, almost to their very lips, now lay shivered to atoms at their feet, while the bright visions that seemed so like a living reality, now floated away like mist in the distance, and mocked at their disappointment, and laughed at their cherished dreams. And now how changed was their prospects as they moved sadly along through the jostling crowd toward the palace of the ruler of the Egyptians. Conscience smote them with her poisoned arrows; memory chided them with their former cruelty to the brother, whom they had sold to be a slave to a harsh and cruel task-master. To them seemed that the hand of God was resting upon them in judgment, and the dark clouds of despair loomed threateningly above their path. Thus crushed with guilt, and cowering with fear, they entered Joseph's presence and bowed themselves even to the dust at his feet. Sternly he rebuked them for their ingratitude, saying, "What is this that ye have done? Wist ye not that such a man as I can certainly divine?" Then Judah rising from his humiliating position, drew near to where Joseph was seated and said, "What shall we say unto my lord. God hath found out the iniquity of thy servants: behold we are my lord's servants, both we, and he also, he with whom the cup was found." Willing still farther to try their love to their brother and their obedience to their father, to whom he well knew they had sworn to bring back the young brother in safety, he said, "God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant, and as for you, get you up in peace to your father's house." These words struck like a death knell upon their hearts, for unfeeling and cruel as they had been to Joseph in his innocent boyhood, yet they loved Benjamin, as well as it was in the power of their changing natures to love. And more than this, they remembered the parting words of their father, how he had said unto them, "Joseph is not, and if ye take Benjamin from me and mischief befall him, then shall ye bring down my gray hairs in sorrow to the grave." They could not well bear the thought of the agony it would cause him at being a second time called upon to mourn the loss of the best-loved of his household, this time torn from him as they believed by a far more cruel fate than that of death, even a living death; dead to all that would make life worth living for; the love of those we cherish most. And as the thought of this terrible doom rushed over their minds, there came another, even more terrible, because poisoned with guilt of the darkest dye. This, this was the very life to which they had doomed Joseph in his innocent boyhood. Shuddering at the dark vision tortured conscience held before his vision, Judah flung himself on his knees, determined to save his brother Benjamin from such a fate, and begged that he might be allowed to intercede for him. With heart-shrilling earnestness he told the story of their sufferings through the scarcity that prevailed by reason of the famine; of the sorrow of their father at being obliged to part with his children, even though it were only for a little season; of the trials they had met with on their former visit at being forced to leave one of their number a prisoner while they returned with food for their perishing families; and of the double grief of their father at being called upon to part with Benjamin, whom he regarded as the apple of his eye. "Oh!" he exclaimed, "What will be the agony of that old man's heart when we shall return and he shall be not with us, for his life is bound up in the deads life. And it shall come to pass that he will die, so great is his love for this son, even forgetting that he has other sons whose life is linked with his; and whose cup of sorrow will run over at being called to part with both brother and father. Now, there-

fore, I pray these let thy servant abide instead of the lad, a bondman to my lord, and let the lad go up with his brethren. For how shall I go up to my father and the lad be not with me, lest I see the evil that shall come on my father." With silent thanksgiving Joseph listened to the story of his brethren. Yes, there was thanksgiving in his heart, not because that they had suffered, not because it was in his power to increase that suffering, but because through the infinite wisdom and goodness of God it was now in his power to obey the divine injunction, "return good for evil," and not only to return them in peace to their families and he himself to greet the parent from whom for long, weary years he had been separated; but he could also preserve them from want for the five years of famine that were yet to fill the land with mourning and death. So powerful were the emotions that overwhelmed his soul that it was some moments before he could command his voice sufficiently to speak. When he did so he turned to the crowd of courtiers that surrounded him and ordered them from his presence.

No sooner was he alone with his brethren than, no longer able to control his feelings, he clasped his brother Benjamin to his bosom and wept aloud. Surprised beyond measure at this sudden show of emotion from one whom they had deemed so stern and cruel, they gazed in silent wonder upon the scene before them. Checking by a mighty effort the violence of the contending passions that swept over his soul, he released his astonished brother from his embrace, then turning towards them and holding out his arms, he exclaimed, "My brothers, my brothers; I am Joseph—doth my father yet live." Speechless with astonishment they drew back from his proffered embrace, while the pangs of a guilty conscience became every

moment me unendurable. *His brother!* Could it be possible that he who stood before them arrayed in royal purple, he who was ruler of Egypt, who was next to Pharaoh in power, could it be possible that *he* was the brother whom they had thus wantonly sold into Egypt? Terror and remorse kept them silent, and Joseph perceiving their fears and well knowing the cause, at once hastened to relieve them. Yielding at last to his urgent, though kind entreaties, they were soon seated in his presence, and listening to his glowing account of all that had transpired during the long and wearisome years of their separation. Instead of accusing them of cruelty in their dealings with him, instead of chiding them for their former unkindness, he addressed them with these ever to be remembered words: "Be not angry with yourselves that ye sold me hither, for God did send me hither to preserve life. Already there have been two years of famine in the land, and yet there are five years in which there are neither dear nor harvest. So now it was not you sent me, but God?" With anxious affection he bade them hasten back to their own land and carry the glad tidings to his aged father, and bid him hasten down to Egypt, where there was bread enough, and to spare. There were no accusations of past baseness and ingratitude, no reminiscences of that one dark page in his life-history, but, with a heart full of gratitude to God for the great mercies of the past and present, and with a joyful looking forward to the future, when he should again be clasped in the arms of his aged sire, again gaze on that loved face that he had last beheld in the very morning of life, and the flush of expectant youth, which was as indelibly stamped on memory's page as though the impress was but yesterday's making, again feel that trembling hand resting on his head in blessing, as in days long past, again listen to those tones that had for years vibrated on his ears like sweetest music. O how his heart bounded at the thought! He gave God the glory for the past even though, again and again the waves of bitterness had swept over his soul, and the flood gates of despair had opened wide to engulf him in their surging waters. Ah, that was a meeting never to be forgotten by those long separated brothers; separated as they were under such peculiar and painful circumstances, and meeting under circumstances none the less peculiar though far less painful. Clasped in each other's arms, lip pressed to lip, and heart throbbing against the past all forgotten and forgiven. Fears mingled with tears, from fountains long sealed up to every outward outpouring emotion and all the accumulated bitterness and animosity of years was swept away, at once, and forever. With joy and hope burning in their hearts and beaming from every countenance, the children of Israel set out on their homeward journey with many tokens of their brother's love, and with his parting injunction ringing cheerily in their ears, bidding them hasten their return, for he impatient son and brother could ill brook delay, in this his hour of heartfelt rejoicing and triumph.

THE STAR OF BETHLEHEM.—There is one star that will never disappoint the hope which it awakens; its ray is never dimmed, and it knows no going down; its cheering light streams on through ages of change and tempest. The earth may be darkened, the

foundations of nature broken up, and the planets shaken from their sphere, but this sweet star will smile from its high and holy dwelling. No wonder the poet of truth and piety determined to celebrate, "First in night diadem, the Star, the Star of Bethlehem."

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

9. This chapter, as well as the one preceding, presents Babylon, distinct from antichrist. While the Papal hierarchy was predominant, it was Babylon the great. But when it ceased to be predominant, having fallen under the power of antichrist, the latter becomes the mystical Babylon, or Babylon the great. The appellation applies to the great dominant power upon the ground, be it Papal or antichristian. Accordingly we find a Babylon the great falling in this 18th chapter of Revelation. . . . We also find a great Babylon coming into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath in after days, Rev. 16: 19, under the seventh vial. The collateral prophecies of this latter event, decide, that by great Babylon here, antichrist, or the last head of the Roman beast, is primarily intended, although Popery, as a subordinate power, may be included. While the Papal hierarchy was predominant, this was the beast; and the old Roman beast lay dead. But when the latter revived and took the ground, the Papal beast died. Popery is not therefore now called a beast, but the false prophet, under the dominion of the new beast; the beast and the false prophet; meaning antichrist and Popery. And as the Papal beast dies on the rise of the antichristian, so in like manner Papal Babylon sinks under the fifth vial, and in this 18th of Rev. upon the rise of the antichristian Babylon.

And the latter is the Babylon, whose destruction was announced by the ancient prophets in Israel, as an event just to precede the millennium. Various of those ancient predictions of the destruction of ancient Babylon, will meet their ultimate accomplishment in the destruction of antichrist, under the seventh vial. He is the Babylon to be destroyed at the battle of the great day.

This view may help to explain Rev. 14: 8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." After wonderful missionary exertions to propagate the Gospel through the world, as we find indicated in the preceding verse, it becomes a matter of public notoriety, that Babylon is fallen, is fallen. And it is that Babylon which made all nations drink of the wine of the wrath of her fornication. This was the Papal harlot. But this her fall is not the last scene at Armageddon. For the saints are to be tried by the influence of some other power, after this announced fall of Babylon ;

which other power must be antichrist. Verses 12, 13: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus Christ. And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." And scenes of awful judgment succeed this fall of Babylon, represented by the angel on the white cloud, with his sharp sickle, reaping the vine of the earth. And by another angel, who has also a sharp sickle; and by a third, who has power over fire, who directs the second angel with the sharp sickle, to thrust in his sharp sickle, and gather the clusters of the vine of the earth, whose grapes are fully ripe. The latter obeys. The vine of the earth is gathered, and cast into the great wine press of the wrath of God, which is trodden; and which discharges a river of blood, as high as the horses' bridles, for the space of two hundred miles. These are the finishing scenes of judgment. And they are subsequent to the above fall of the harlot Babylon; which shows that she, and the subsequent power finally to be destroyed, are two distinct powers; and their falls are at different periods. One is at the rise of antichrist; the other is at his destruction.

There is a striking affinity between these two powers, the Papal and the antichristian Babylon. The latter rose on the ground and from the corruptions of the former. It supplanted and took the place of the former. And in the judgments finally executed upon antichristian Babylon, those threatened to Papal Babylon, (as to her ultimate ruin,) will be fulfilled.

But the two Babylons are spoken of as two distinct powers. One of them falls under the fifth vial; the other under the seventh. The seuse which has been given in this section of the fall of Papal Babylon by the rise of antichrist, is not destitute of countenance in Old Testament prophecies. I shall note one passage, Dan. 7: 26. "But the judgment shall set, and they shall take away his dominion to consume and to destroy it unto the end." This is spoken of the Papal horn, and of the time and manner of his overthrow.

The judgment shall set. It shall open a new era of Divine judgment. And they shall take his (the Papal) dominion. Who

shall take away? The antecedent is not expressed. But the pronoun they implies an antecedent. It implies instruments sufficient-ly powerful, raised up to overthrow Popery and to execute vengeance on Papal nations to take away the Papal dominion, and to consume and to destroy it. In Rev. 17, we learn who this instrument is,—the beast, that ascendeth out of the bottomless pit. “The horns of this beast hate the whore, and eat her flesh, and burn her with fire.” The vengeance begins to be executed before the time of the end; as is implied in its continuance till that time; to consume and destroy it unto the end. This scene, I apprehend, opens in a new and fatal vial of Divine wrath, which overturns Popery; and which will be long, or after the Turks shall be overturned, issue in the seventh vial, the battle of that great day of God Almighty.

One who loves and seeks for *truth and light*

"ABIDE WITH ME."

"Abide with me," the day is past and gone;
The eventide, and night is coming on;
The darkness o'er me creeps,
And my sad spirit seeks
Thy presence, Lord, for I am faint and lone.

The way is long and dark, and often drear;
The thorns are springing up, and clouds appear
And heavy shadows lay
Across my weary way.

And I am sinking fast, and filled with fear;
"Abide with me," The temple's power is strong
And I am weak; I often do the wrong
I would not, and I pray
That thou would'st stay from this day.

"Abide with me," and bear me safe safe along,
"Abide with me," I cannot let thee go;
Unless thou dost, a blessing, Lord, bestow
I feel my need of thee—

O Saviour, "abide with me!"
I know thou wilt not, canst not, answer, No;
But thou wilt send thy *American Messenger*,
To abide with me.

MISSION JOURNAL.

The providence of God has thus far guided us in our work.

1st. We have met in this city Chaplain Livermore of Vicksburg, who has gone to Washington to lay before the authorities a well-matured plan for public schools in the department of Tennessee and Mississippi. He was glad to learn that we were going to Nashville, and if successful he will correspond with us. He has influential names as his backers, and will do us all the good he can.

2nd. We have formed an acquaintance with Mrs. Whittemire, chief of the *low diet kitchen* of the Western Department. Her headquarters are in this city. Through her ladies we may gain at times valuable assistance. Mrs. W. is a high minded Christian, and expresses her extreme gratitude for the result of a personal conversation on the "higher life."

32. We are much needed in this city. It is perplexing to know how to lay out the work there being so few delegate here. In some of the large hospitals they have chaplains, but all are not faithful. A delegate was told yesterday by one of those dignitaries that no help was needed, as he had plenty of papers, tracts and books, and so he had, for the delegate saw them, but not discouraged by this he insisted on seeing the men. He found them entirely destitute of reading, and more anxious for reading and conversation than at any place he had visited. There are, however, many faithful chaplains, who do all that mortal men can do, and this class of men desire most that we should assist them in the work. Especial pains are taken to circulate papers and books among those who are going to the front.

In this city there is a Refugee Home for children, managed by Bro. Sedwick of this city, and Bro. Farwell of Natick Mass. The establishment is in its infancy, but is growing rapidly. It is managed on the principle of trust, receiving only what is offered. It is truly pleasant to hear from Bro. S. the beautiful little providences occurring constantly in connection with the work, reminding us of Muller's great work in England.

This city has an excellent system of public schools, there are also several charitable schools for blacks. We expect to visit them soon and report the result.

Bro. Leslie has his hands full in caring for sick delegates, though not his specific work, yet the result has secured him warm friends. Owing to the sickness of the Bro. in charge of the office of the Commission, I have been detailed to the work. This affords me a fine opportunity of forming an acquaintance with the various chaplains of hospitals and posts who apply to the office to get reading matter for soldiers under their care. The office is full every day, Sundays excepted, with soldiers writing home to friends; we stamp all letters that they place in our box.

We are constantly receiving news from the battle fields of Nashville, but the swift wires have told you all ere this. Hood is thoroughly whipped, and Gen. Thomas is driving on furiously after him. The "Johnneys" or "Rebs" are passing through the city by thousands. The captors are calling into the office for writing paper to tell of brave exploits to anxious wives and friends. You would be pleased to hear the men tell of the singular incidents of the fight. One man carried a Testament in a pocket of his shirt, being requested to do so by his wife; a bullet lodged and flattened in the book, and thus his life was saved.

I wonder not that our men are neglected by the rebels, for if they can do no better by themselves how can they do for their prisoners? Many are without shoes, more without hats; they are a forlorn set of men, and easily caught.

Sunday, Dec 18th. We think of quite New England Sabbath privileges as we stand out to our places of worship. To me was assigned the Soldier's Home, and for comfort I was told it was a hard place where I must hold the men with one hand and preach with the other. I soon found the place. The men were in a large room with two stoves, around which some were standing smoking, others were playing cards, and some were sitting or lying down asleep. The Sergeant called the men to order, spoke from 1 John 3:8; they listened attentively as I spoke of the wiles and deceptions of Satan. I referred to spiritualism. Some smiled, others hummed, and one tried to interrupt me, but he could do nothing. I spoke 20 minutes.

I next visited the "Rest." It was a gloomy, dirty place, it is used only for passing soldiers to shelter for the night, sleep, and die off. I found no guard, and on entering I would have been discouraged only for the sweet peace I felt in my soul. The men were noisy, rude, and of all grades. I thought of the "highways and hedges." On entering I spoke of our work, and proposed a meeting. Some laughed, others said yes. I waited for none, but mounting a box on which five men sat playing cards, I commenced to sing. The men began to gather around, and after a fervent prayer, I found a crowd around me. I spoke of the "good news" to fallen men. Every ear was opened, tears fell freely. God helped me in an unusual manner to pour forth salvation to their poor souls, and when I left the room

all was solemn—the presence of God was felt and the solemnity of the sweet day of rest prevailed. In the afternoon I was sent to the Refugee Home. Here are hundreds of poor creatures of all ages and conditions who have left Georgia, their native State, not being able to live where two armies are arrayed. They are in a deplorable condition, ignorant, poor, and subject to many vices. I felt my soul full of tenderness for the poor exiles, and they listened attentively as I spoke of Jesus their kind friend. After meeting several burst into tears and desired to be remembered in prayer. Oh what glorious work to lead souls to Jesus, to stand between the living and the dead and point them heavenward. I afterwards addressed the children at another Refugee Home. In the evening by invitation from one of the “boys” I preached at No. 1 Barracks, to a Kentucky Regiment. As I went in I found the usual bustle and forbidding look; some had gone to bed. I soon had them crowding around, and had a melting time. The Holy Spirit opened the heart, and I felt the inward conviction that God was pleased. I returned tired, but with a full heart, feeling sweet peace in my soul.

Monday, 19th. We feel solemn on account of hearing of the death of one of our delegates, Mr. Kimball of Boston. In his death the family feel a sad loss. His father arrived here yesterday on his way to the sick bed of his son; here he received the sad intelligence. He bore the news with Christian resignation remarking, "I would not have it otherwise, seeing that God has thus decided." The body was embalmed and sent on to Boston. *to be buried here tonight*

Tuesday, 20th. Bro. Leslie is winning much respect by his successful treatment of the sick, and his labors of love for souls are very much appreciated. *to attend all night*

Wednesday, Dec. 21. We are having many fine opportunities to speak of our faith. While writing this I am interrupted by a delegate, Dr. Hays of Ohio, he earnestly inquires in regard to our faith—has no objection to the restitution of the earth, and thinks we are nearing the pouring out of the seventh vial. A Rev. Delegate from the same State clings to us through sympathy with our views. We find as we approach the south more said in reference to Jesus coming. It is delightful to labor among the blacks, they love our views, and to hear them speak in meeting you would think them all Adventists. I spoke to them at one time on the subject, they drank it down as though they loved it, and it seemed to be food to their souls.

Thursday, 22. "We are in the midst of a slave state. It is easy to tell a slave from a free man. The slave has a servile look, and trudges along just as animals move under the whip of their masters. I saw a young lady walking along followed by a slave. She turned around and snapped her up sharply, because she did not keep up. The very little children are, however, as happy as any children. I passed one the other day sitting on a step singing.

"Lincoln rides a white horse."
"Jeff Davis rides a mule."

We have decided to start for Nashville Tenn., next Monday, Jan. 2nd, if Providence permit. We learn that there are thousands of blacks in that city, and few teachers. When we arrive we will tell you all about them. Until then we shall labor in the vast hospitals in and near this city. There are nine around us, one across the

river, the finest in the world, will accommodate 5000 patients. I suppose there are some 15000 sick and wounded men in this vicinity.

As I have filled my sheet, I will leave the rest for Bro. Leslie to write in his next.

Please send all letters and papers to Nashville, Tenn., care of Christian Commission.

G. H. CHILD.

(Original.)

GLEANINGS ON PROPHECY.

Prophecy is history anticipated and contracted; history is prophecy accomplished and dilated. . . . Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in Scripture.—*Br. T. Newton.*

God doth not use to set his people to work in the dark; they are the children of light, and they are no deeds of darkness which they have to do. . . . Yea, he always suits their light to their labor, and gives them a clear discerning of what he is about.—*Dr. J. Owen.*

God travels to satisfy our comfort, but not our curiosity.—*Lord John Napier.*

The giving ear to the prophets is a fundamental character of the true church.—*Sir J. Newton.*

The Revelation was not written without tears, (Rev. 5: 4,) neither without tears will it be understood.—*J. Wesley.*

A blessing is pronounced on those who hear, and read the words of this prophecy, (Rev. 1: 3.) . . . God commands the study of the book to us. Who then shall it be, let it alone? . . . I cannot but think it is a sin for any minister of the Gospel to say he knows nothing about it.—*B. Shigh, A. M.*

The prophetic portions of the sacred Scriptures . . . are a beacon light, in times of storm and agitation on the great ocean of human life, thrown out to guide us as we navigate, and to warn us of the breakers on dangerous coasts.—*Dr. C. Diffield.*

Prophecy is equivalent to any miracles, and is of itself evidently miraculous. . . . The voice of Omnipotence alone could call the dead from the tomb; the voice of Omnipotence alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansion of the dead, and both are alike the voice of God.—*Dr. A. Keith.*

God gave us his word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—*James Scott.*

No discussion on the fulfillment of prophecy must ever divert, but, on the contrary, should draw our minds to the consideration of our personal safety in the sight of God. Are we hiding ourselves within the Everlasting arms, and when the last storm shall come, and the last thunder shall roar, and the last fires shall blaze, are we conscious that we shall be found resting on the rock that shall never fail?—*Dr. Cunningham.*

In God's time, which is the best time, and in God's way, which is the best way, prophecy shall certainly be fulfilled. Every word of Christ is very pure, and therefore very sure.—*Matthew Henry.*

As a band to bind these gleanings together, we may take the words of the Apostle, "Despise not prophecies."—*J. M. O.*

(Original.)

THE FOOTSTOOL OF CHRIST.

"From henceforth expecting, until his enemies be made his footstool."—*Bro. Little.*

I have made this quotation to elicit the opinion and comments of the brethren upon it. There are several questions or queries which present themselves, and first, what is to be understood by the foes or enemies of Christ? Are they all mankind, which in a state of nature are enemies of Christ by wicked works? or must it be understood in a national capacity? and secondly, how are they to be made his footstool? Is this passage synonymous with the one which says "I will shake all nations, and the desire of all nations shall come," or will they be made his footstool at his coming? and third, what are we to understand by the enemies of Christ being made his footstool? A footstool is something to stand or put your foot upon. At Christ's coming, will the nations of the earth be humbled, or broken up, and so distressed that they will gladly receive any deliverer, even the one who was despised and rejected of men? There are prophecies which seem to indicate that there will be a terrible conflict between Christ and the devil at his Second Advent. We believe the battle of the great day of God Almighty spoken of in Revelation, will be a literal battle, not a moral conflict of principles for this has been raging ever since the fall. Will the brethren speak upon this subject, or some other one?—*D. N. Smith.*

(Original.)

SHORT AND SHARP.

The idea entertained by many, and expressed by some, that prophecy cannot be understood till after its fulfillment, appears to be held by Jews as well as Gentiles. In Dr. Wolff's "Narrative of a Mission to Bokhard," the following conversation is recorded as having occurred between Dr. Meaul, the Jewish missionary, and the late Solomon Herschel, chief Rabbi of London:—*Rabbi Herschel.* How are your converts going on?

Meaul. As the rest of the Jews, some are good, some are bad.

Rabbi H. All of your converts are bad.

Meaul. Could you tell me something about the coming of the Messiah?

Rabbi H. We know nothing about it; after the Messiah shall have made his appearance, then we shall know it.

Meaul. Then Rabbi will know it.

To this the Rabbi replied, "Perhaps I am a fool," and so the interview terminated.

J. M. O.

MARTIN LUTHER AT HOME AND AS HE WAS.—But I could not bring up my conceptions of Luther in Germany to the idea I had of him before. I saw his manuscripts, collections of his works, portraits; but his

drinking-cups were, after all, the most prominent memorial he left behind him. He was a jolly old soul, hearty and honest, I dare say, and banged away at the Pope and the devil with good effect. But there was nothing high and grand about him. I went to see the place where the devil is said to have helped him over the walls of Augsburg; but even there, not a gleam of poetry associated itself with his name. The huge drinking-cup seemed to swallow up everything, and the couplet, said to be his, appeared to tell the whole story:

"Who loves not woman, wine and song,
Remains a fool all his life long."

In short, his burly face and figure, and the goblets that testify to his powers, made it absolutely impossible for me to connect any heroic idea with the man.—*Professor Felton.*

THE FORGOTTEN LETTER.

It brought me to my senses. I had been blindly following my own ways, without caring for God or for eternity. Though a child in years, and singularly shielded from contact with all the grosser forms of wickedness, every action of my life, and every thought that passed over my brain, proved that the imagination of my heart was only evil continually. The deepest impression that the word of God ever produced in my mind, led only to a selfish dread of future torments. The thought of death, indeed, never came before me in the terrors which it wears for most children; I thought rather of the return of Christ—the translation of the Church—which I was taught might occur any day. I have lain in bed many a time, when not more than six or seven years old, thinking of Jesus coming in the clouds of heaven, with power and great glory, and of the woes that are to follow His Advent, until I have fancied I heard the distant rush of His chariot-wheels, and the noise of the innumerable host of heaven; and I have been almost breathless, with fear, lest I should be left below, one of those who are to drink the cup of God's wrath. Still, all this was nothing but selfish fear; before morning, I had usually dismissed all my serious impressions, and I spent the following day probably without recalling them to mind. I had lived thus without God. I had rejected His mercy, not because I did not believe my need of it—that I would have acknowledged to any one—but because I did not care for it. I had now ceased to be a little child; and the time had almost come when I must, as I then thought, soon step into the great theatre of life, to play, I hoped, the part of no mean actor in it. But the Lord had a controversy with me; and if he had hitherto only dealt with me by allowing my fears of His justice to be aroused, He was now about to take me up on new ground, and show me, in some measure, the blackness of that sinful nature of mine, which had driven a nail into the sacred palm of His own only-begotten Son.

"But what was it, then, that brought you to your senses?" Listen and ponder it well; but first read the following letter. I can only pray God that His Spirit may apply it in living power to some, to many of your hearts this day.

"My dear—
"The few words which passed between us, as we drove to the Station, have led my heart into much exercise about you; as also into much prayer on your behalf, that the Lord, by the grace of His Holy Spirit, would draw your heart to Himself, and reveal to you the full value of the sacrifice of Christ on the cross. You told me, my dear young friend, that you had no peace. This is a serious matter, inasmuch as it proves that you have not, as yet, believed God's word; and, of course, you are making God a liar, as the apostle John, by the Holy Ghost, teaches us. God's word declares that Christ has made peace by the blood of His cross; but you have it not, because you do not believe in the finished work of Christ. Being justified by faith, we have peace with God. God is perfectly satisfied with the work of Christ. All the demands of His holiness have been fully met by the death of Christ, and all the love of His nature can flow out to the vilest sinner who comes in the name of Jesus. The soul that sinneth, it shall die. Now, you have sinned; and, hence, you deserve death; but Christ has met death instead, and thus you get free, through faith in the work of the cross. Again, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.' Now, you have not done this, and hence, you deserve the curse; but Jesus bore the curse instead, by hanging on the tree, and thus you get free by faith in the work of the cross. 'Christ suffered for sins.' He died, the just for the unjust. He was 'made sin'; He was 'made a curse'; He endured the wrath of God; He bore the full penalty; He went down to death and the grave, under the weight of sin, and, having met all that was against us, He rose from the dead, and went up, in triumph, into heaven, and there took His seat amid the brightness of the throne of God. Has He any sin on Him now? Impossible! He put it away. Well, the soul that believes this is as free from every stain of sin as Christ Himself. It was in my stead he died. He was treated as I should have been treated; and now, I am treated as he is, and seen in him before God. This must give peace, if believed.

"But you say, you have not found peace. Why? What more would you have? Do you want more than God wants? Should not that which has satisfied the demands of God's justice and holiness, satisfy the demands of your heart and conscience? The cross is enough for God; should it not be enough for you? Do you want God to empty his bosom again? Do you want a second cross to be set up, and Christ to die again? Why have you no peace? Is it sin that troubles you? Look at the cross, and see if 'aught of it has been unjustified.' Are they actual sins that trouble you? Look at the cross, and see if any have been left unatoned for. Is it Satan that terrifies you? Send him to the cross, and tell him, if he can find any

defect there, to come back to you. Is it death that scares you? Look at the cross, and see if aught of its sting remains. Is it judgment? Look at the cross, and see if it has not been borne there. Is it the justice of God? It finds its answer in the cross. Oh! then, my dear boy, let your troubled conscience turn to the cross, and there find a peace which nothing can ever distract.

"The Lord grant you his own grace, to believe on the name of his Son, Jesus Christ, that believing you may have life through his name. Believe me, &c."

It was a mild morning, on the first of January, that I had gone to the Station in company with the writer of this letter. I was not very well pleased to be alone with him, because I knew that he would talk with me about Jesus and my soul; and these were the very last subjects on which I wished to speak or be spoken to. I had intended making some remark to draw him into conversation about the city; and as it was one of England's most ancient cities, and I had always availed myself—as far as lay within the power of a child—of every opportunity to become acquainted with its antiquities, I did not anticipate much difficulty in keeping off the discourse which I dreaded so much. But the carriage door was scarcely closed—certainly the wheels had not begun to move—before bending towards me, he asked if I had peace of soul; and as I did not answer him, after a short pause, he quietly, but earnestly, repeated the question. It was strange, often as I had listened to the question, that its true meaning had never occurred to me, and did not indeed present itself to me, till many months after this circumstance. Without reflecting on the words employed, I had always thought of "getting peace" as a sort of phrase for "receiving salvation;" and it was in this sense that I took it, when I replied, "No; I could not say I had peace."

"Friend seemed to have received the impression that I was in trouble respecting my soul's safety, and I was too shy to undeceive him. I do not recollect all that followed. We parted at the Station, and I expected to hear no more. But shortly afterwards I received the letter which you have just read; and after reading it, threw it into the bottom of my desk, without answering. But the question with which the conversation started had taken hold of my soul, and I could not shake it off. It was thus that God began to deal with me. I will now try to tell you something of the way in which he continued his gracious work.

"Is it about Jesus—please, Sir, is it about Jesus?" said a little girl to me, the other day, as I handed her a tract. The question gave me a rebuke, such as I had not felt for many a day. Here was a child—an infant—whose years I could number on the fingers of one hand—with her heart so full of the Saviour that her first thought flew thus to him. And what of myself, and alas! too many of those who bear the name of Christ? How often do I think about Jesus? Is he uppermost in my mind, day and night? He suffered for me in Gethsemane; he died on Calvary, quite as much for me as for her; nay, the page of my guilt blotted out by his blood, was far blacker than hers could be. Yet here was she, with her heart brimful of Jesus, as she walked on her daily business, along the lonely highway, and I—how hard is it, sometimes, to offer the heart with the voice, even when I bend the knee in prayer! When that little girl meets with any trouble, you may be sure she lays it all at the feet of Jesus. I will answer for it, she is happier than many a child with everything that could be wished for, in the way of outward advantages. Certainly her pin-fare is patched and coarse; but what of that? Does she not wear a robe of Divine righteousness, richer than any apparel the whole world can afford? Her outward appearance is plain; but oh, if we could look on her spirit, how lovely an image of Christ we should behold!

I should be sorry for any of you, my dear readers, to have the thought of Christ and Christians, I used to indulge. To be convinced of the truth of God's Word, and of what is written in it concerning the inborn sinfulness of human nature, I have only to look into my own heart, and see all the evil desires and imaginations that have run through it ever since I can remember. If ever there were children so placed as to have no temptation to sin, I was one of them. But how did this act on me? Did it make me love God and abhor evil? It will tell you. There was scarcely a sinful delight that I heard of, or could conceive, which I did not desire. Oh, what a bright picture of future, worldly pleasure had I painted in my imagination, for the time when the restraints of childhood should be removed! Instead of constantly thinking of Jesus, like the little girl I have told you of, I was ashamed to mention his name. I have contrasted myself with her, on purpose that you may observe the difference between a regenerate and an unregenerate heart. I, with everything to shield me from moral corruption, and make me delight in God's truth, ashamed to speak the name of Jesus, and feeding my imagination with every evil desire—she, probably exposed day by day to outward evil influences, linking all her actions and thoughts with heaven. I used to wonder what could make the Lord's people so fond of talking about such dry, uninteresting subjects as God, and Christ, and eternal life. I could not imagine by what means they schooled themselves to listen with so much apparent pleasure to sermons and prayers.

This had been my condition up to January of 18— . It was then I received the letter I copied for you. But as I told you, even before that time the Spirit of God often strove with me.

Whether I would or not, there were seasons when the sinfulness of my nature would start up before my mind's eye, and I could not but tremble at the view. I was naturally of a reserved disposition, and (to the best of my belief) no person who knew me then, suspected the anguish of spirit which was sometimes working within when I tried to appear most cheerful. I was ashamed of being thought anxious for salvation, and took care to keep my lips closed, when any one did press me on the matter. Sin, so far, held supreme sway over me. However I might at times shudder at it, the horror passed away, and I became more and more careless. Take an instance—

For several weeks, with the exception of an occasional fugitive pang, my conscience had been untroubled. I was to all appearance, relapsing into my usual state of utter unconcern. But the Lord had not left me to myself without a purpose. The season of awakening was approaching, and I had been allowed to have my own way, that my native wickedness might become blacker in my own sight every time the Spirit of God aroused me to consider it. I remember nothing that awakened my conscience more than hearing of other persons receiving the heavenly gift. It pleased God, about that time to convert several young persons, with whom I was acquainted, or whom I knew by name. Hearing of one case after another, I became very unhappy.

To be continued.

BY FAITH AND NOT BY SIGHT.

The main point of difference between the Christian and worldling is, the one walks by faith, the other by sight. And to the casual observer, to the one unacquainted with that life that is hidden with Christ in God, there may seem to be no important difference between the two. He sees the person pursuing the one path, subject to the same trials of life, susceptible to the same sorrows as the other; and he, whose own soul has never plumbed itself with the wings of faith, is unable to pierce beyond the natural horizon that bounds them, hence to him so small seems the difference between the two. But very different is the judgment of one whose own soul has been enlightened by the Spirit's beams.

There are across life's desert, these two paths, the one of faith, the other of sight; and by one of them, every earth-born traveler effects his journey of life. Upon the path of faith shines a heavenly radiance, and a celestial guide conducts the traveller; while upon the other falls no cheering rays, nor is there any guide pledged, to lead, in safety; but the traveller must grope his own way amid the darkness, nor does he know at one step, where the next may plunge him. For to man is revealed but a single step of the path of life at a time. But he who can see the end from the beginning, will not that any should thus blindly pursue his course, but invites all to the luminous path of faith and light.

To the heathen philosopher, persistent in his own blind philosophy, life must indeed be a mystery. To open one's eyes upon this world of beauty, to realize something of the magnificence of created things, to learn something of the wonders of mind, to experience its varied emotions, to speculate upon its undefinable longings here all unsatisfied, and then so soon to leave all, to die with no hope of a life of immortality, but cherishing the motto "Death is eternal sleep," such a life must be one of little cheer. And if this heathen blindness is called excusable, far less excusable is he, who, rejecting the clear light of revelation falling all around him, seeks to direct his own way, and scorns the offers of that Saviour whose mission to earth he knows full well.

Dangerous indeed are the goings of such an one, and if his steps slide not to premature ruin, he is but treasuring up a double retribution to meet finally.

But how different is the state of one who, feeling his own insufficiency to direct his way, humbly yields himself to a heavenly guide, and strives to walk the path of faith. To walk by faith is to walk trusting in God, holding ourselves in readiness to follow each direction of his Spirit, and cherishing that state of mind that says, "Thy will be done."

The benefits accruing to this walk, are many even in this life. It ever affords to the mind a feeling of safety and security. However fearfully the elements around are raging, he who is walking by faith, can look up to his Divine guide, and be assured that, under the shadow of the Most High, he abideth safe.

He who lives a life of faith, is best prepared to bear the ills of life, for life's ills will, inevitably, come to all. Trial and temptation are, in the world, the fortunes of men are ever fickle, friendships are often but a name, and death, walking both in darkness, and at noon day, enters many a happy household, bears away his spoil, and leaves bereaved hearts to mourn. Hence, oft times the soul will be bowed down under a heavy weight of sorrow, yet he who exercises a lively faith, can drain the bitter cup and at the same time bless the hand that gives it; and as better grows the furnace of his affliction, he feels it will but the more effectually purge away the dross, and refine the gold. And while he remembers that the Captain of his salvation was made perfect through suffering, he can rejoice that he also, is deemed worthy to suffer. It is in seasons of greatest temptation and sorrow, that we are conscious our Divine guide is nearest. It was after Christ's temptation in the wilderness, at the pinnacle of the temple and upon the mountain, that angels came to him, and it was in lone Gethsemane, where the human struggled with the Divine, that an angel appeared and strengthened him.

He who lives a life of faith, lives a life of usefulness. He forgets not the words of Jesus, "Inasmuch as ye did it to one of the least of these, ye did it to me." Nor with any sparing hand does he scatter the good seed broadcast over the land, for his faith assures him that every good seed sown, God will water, and in his own good time, cause to bring forth fruit.

Faith is a power in the hands of him who exercises it, a power that can move even the arm that moves the world. Many are the benefits that even in this world attend the life of faith, but in that world to come, we can have no hope of anything, unless faith is the basis of that hope.

Sin cannot be forgiven, without faith, for he that cometh to God must believe. No

one is prepared for that future state of sinless being, who has not exercised faith, for it is by faith that the heart is made pure.

The Apostle, while enjoining the putting on of the various parts of the Christian armor, says, "Above all taking the shield of faith." Faith is the medium by which we may learn the language of heaven, even while upon earth. By it we obtain a good report of the land of promise, and oft times, bright glimpses of that city whose builder is God; and by it we are encouraged to persevere yet a little longer in the struggle of life, till faith shall be changed to sight, hope to fruition, and prayer to praise.

A PASTOR'S REASONS FOR DESIRING A REVIVAL OF RELIGION.

God loves revivals. A revival is not a questionable good. It bears the superscription of God.

There is great need of a revival. Zion languishes. Christians are asleep. Iniquity is coming in like a flood. Sinners are perishing. Christ is dishonored. God comes near in a revival. Our sins have hid his face from us. He seems far distant. If He deign to revive His work, He will return. He will hover near; He will cause His face to shine, and we shall be saved.

I wish my own spirit to be refreshed. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God."

A revival of religion among this people would be a precious evidence that God accepts my labors. I deeply feel that I am an unprofitable servant. Often am I ready to cry out, "Who is sufficient for these things?" Am I in the way of God's working here? O for some tokens of my Master's favor. I would not faint. But may I not look and wait for some seals of my ministry? Lord am I not sowing in tears, and shall I not reap in joy?

A revival would be a great blessing to this church. Why are these followers of Christ so negligent in prayer, so worldly, so barren? I long to see Zion put on strength. O Lord, revive thy work, and quicken thy people, and make Jerusalem a praise.

If the Lord would grant us a refreshing from his presence, sinners would turn to Christ. Multitudes around me are living and dying in unbelief. Members of my congregation, my neighbors, my friends, are out of the ark of safety. My own children give no evidence of a renewed heart. "How can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" Lord send help.

In granting us a revival, God would glorify Himself. He manifests his glory in the church, and more especially in revivals of religion. He glorifies his sovereignty, his power, his truth, and his grace. If He pour out on us a Pentecostal blessing, how would men and angels praise Him.

A revival of religion among the people would add glory to the crown of Christ. This is a great mystery. Souls saved are Christ's choicest jewels. They are "the joy set before Him" in his humiliation and death. For this He prays at the right hand of the Father. I would be jealous for Christ. I faint to see his kingdom come. The bowing of sinners at the foot of his cross is the rumbling of his chariot wheels. Come, Lord Jesus, and set up thy throne. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." Will thou not revive us again, that thy people may rejoice in thee?

RELIGIOUS NEWSPAPERS.

We commend the following article, which we take from an exchange, to the careful perusal of our readers:

There is one cause, and only one, for the struggles, trials, and pinching economy to which all our religious papers are subjected. The members of our several churches do not realize the value of these papers to the cause of Christ—they do not estimate, as they should, the importance of the press in the great work of saving and sanctifying men. A religious journal, published by their own church, as its organ, with the direct, earnest, and prayerful endeavor to do good, is to them nothing but a newspaper after all; and a political newspaper—a "Dollar Weekly," full of silly stories and sickening details of crime—will be preferred to it. While the spirit lasts, while Christian men care more for politics than religion, while Christian parents take papers because they are cheap, without regard to their moral character or poisonous influence on their families, we must abandon our religious papers, or expect to sustain them by a heavy sacrifice of toil and money. It is high time that there was a general waking up on this subject—that ministers began to preach about it more, and to inquire, in their pastoral visitations, what is being read in the families under their care.

Every day deepens our own conviction of the fact, that a paper circulated generally in the families attached to a particular denomination—a paper adapted to all the members of the family, and endeavoring to benefit each, is one of the cheapest and most hopeful means of doing good that God has ever put into the hearts of his people to employ; that it is worth in each church half as much as the labors of an additional pastor; and that he who feels no interest in the success of such papers is sadly indifferent to the cause of Christ, or strangely blind to the teachings of Providence and the signs of the times.

INTERESTING MOVEMENT FOR THE ARAB RACE.

While Turkey has been the subject of controversy and war, it was stated by Rev. Dr. Adams, at the Essex Street Church, a few Sabbath mornings since, that our American missionaries, the late Rev. Dr. Eli Smith and Rev. Dr. Vandyke, had been quietly proceeding with a new translation of the Scriptures into Arabic, which has had the honor of being adopted by the British and Foreign Bible Society. The best Arabic scholars and missionaries of all denominations in that part of the world have assisted

in making the translation as perfect as possible. The remarkable fact was dwelt upon by Dr. A. that through the influence of the Koran the Arabic had no dialects, but more than a hundred and twenty millions of people could read the same Arabic page. Thus the false prophet, said Dr. A., has been preparing the way for our Bible among his people. He said that it was now proposed by the American Bible Society to electotype this new translation, and that Rev. Dr. Vandyke was to visit this country for the purpose. The work would cost thirty-five thousand dollars. Dr. A. advised persons of wealth to take a part in this noble enterprise.

We learn that one donation of a thousand dollars was immediately sent to him, and that others have the subject under consideration. Dr. Adams grounded his appeal on Abraham's prayer to God at receiving the promises for Isaac, when the father's heart yearned toward his first-born, and he said, "O, that Ishmael might live before thee." Ishmael now lives in the great race of naturalized Arabs. There is here an opportunity to help Abraham's prayer for his first-born son. While politicians are discussing the fate of the "sick man," as Turkey is denominated, the preacher urged his people to contribute by this Bible enterprise toward his spiritual health, and thus, perhaps, toward the best solution of the Eastern question.—*Journal.*

The Advent Herald.

TUESDAY, JANUARY 10, 1865.

JOSIAH LITCH, EDITOR.

CHRIST'S ILLUSTRATION OF THE REIGN.

The term kingdom, or reign, is political, and conveys in itself the idea of a visible, political organization, with a king at its head. After our Lord had made his royal entrance into the holy city, and had been rejected, he said, Matthew 22d chapter, "The kingdom of heaven is like a certain king who made a marriage for his son."

Hearing this announcement, we naturally ask, in what respect is the kingdom of heaven like such a king and his doings? The Saviour answered by saying, "He sent his servants at supper time to say to them that were bidden, come, for all things are ready." And they made light of it. He sent others, and others still, and they would not come, but shamefully treated and killed the servants. "Then the king being angry, sent forth his armies, and destroyed those murderers, and burned up their city."

If this parable is a real illustration of the kingdom of heaven, as Christ said it was, then we may understand its nature by an analysis of the parable.

1. "A certain king," evidently represents God the Father.

2. "His Son," as clearly points to Jesus Christ the Son of God.

3. "Made a marriage for his Son," directs attention to the Saviour's union with his people as their promised and expected king, of David's line.

4. "Them that were bidden" were the Jewish nation; for they were "the children of the kingdom," Matt. 8: 12.

5. "The servants" sent with the call were John the Baptist, Jesus, the twelve apostles, and seventy disciples. They were sent to the Gentiles, nor to the Samaritans, but to the lost sheep of the house of Israel.

6. The call: "Come, for all things are ready. I have prepared my dinner; my oxen and my fatlings are killed." Thus John preached to the Jews, and pointed to Jesus as the bridegroom, and himself as his herald, to announce his approach, and prepare his way. "That he should be manifest to Israel, therefore am I come baptizing with water."

Then Jesus and his disciples went forth after John was put in prison, to preach the Gospel of the kingdom, saying, "The time is fulfilled, the kingdom of God is at hand: repent ye and believe the Gospel." Mark 1: 14, 15. Matt. 10th chapter. After all these calls, the Jews would not come, or would not receive Jesus as the Messiah.

When the Jewish nation accepted the law as their covenant with God, and the covenant was sealed with blood, the God of that covenant regarded it as a marriage relation, and said, "I am married unto you." Jer. 3: and 31: 33. "I was an husband unto you, saith the Lord."

But they had broken that covenant, and he had divorced them and said, "Ye are not my people, and I will not be your God." But at the time of these declarations, he pointed to a new covenant which he would make "with the house of Israel and the house of Judah." Jer. 31: 31-34. Hosea 1: "It shall come to pass that in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God."

This new covenant and new relationship was conditionally to be accomplished at the coming of Messiah. Zech. 6: 12-15. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory; and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobiah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God."

This man, whose name is the BRANCH, was foretold Jer. 23: 5, 6. "I will raise unto David a righteous BRANCH," &c. Joshua, the son of Josiah, the high priest, was his type. This man, the BRANCH, shall grow up out of his place, and he shall build the temple of the Lord. Even he shall sit and rule upon his throne; and he shall be a priest upon his throne; and

he shall be a priest upon his throne." This is all conditional. The final triumph and reign of Christ at his second advent, is unconditional. The condition at his first advent, was, "This shall come to pass if ye will diligently obey the voice of the Lord your God."

With regard to the accomplishment of this promise, two things are manifest. 1. That Christ came and offered himself as their king. 2. That he did not build the temple of the Lord, nor sit and rule upon his throne; nor did those who were far off, come and build in the temple of the Lord which the branch was conditionally to build.

Is not this conditional temple the one described by Ezekiel, and of which on certain conditions he was to show them the pattern? If so, the conditions not being complied with, will it ever be built?

7. "The remnant took his servants, and treated them spitefully and slew them." Thus was John the Baptist, Christ and his apostles treated by the people whom they called to the kingdom, the Jews.

8. "The king," God the Father, "was wroth" at the treatment his servants received at the hands of the Jews. "And sent forth his armies," the Romans, "and destroyed those murderers and burned up their city," Jerusalem, their capital.

This was the attempt to inaugurate the Messiah at his first advent and its results. There are no predictions in the Bible more literally fulfilled than those which related to this event. Why, then, was not the "reign" of Christ "on his throne" where he should be "a priest on his throne," established? Christ answers, "The wedding is ready, but they which were bidden were not worthy."

Can anything be more distinctly stated as a reason why Christ has not reigned for more than 1800 years? "I would have gathered thy children." "Ye would not." "Therefore your house is left unto you desolate."

The tribes of Israel, no doubt

ally, the false prophet, or the horned beast into the lake of fire.

The terrors of this period from the fall of Rome to the conquest of the beast and false prophet with their armies, are what we understand to be referred to by Daniel 12: 1. "There shall be a time of trouble such as was not since there was a nation to that same time."

The instruments for the overthrow of the Ottoman power, we do not pretend to know. But to us, it seems clear that the city of Rome is soon to become a desolation, "a hold of every foul spirit, and a cage of every unclean and hateful bird."

We have not thought it our duty to harp continually on this subject, on which we supposed most of our readers understood our views. But here we stand; and when we change our opinion, we will duly notify our readers. We believe in the prophetic periods, and in their being understood before their fulfillment; and that they will be so plain to the watching ones that all may clearly understand them.

The signs of the times as foretold in Scripture, are to be our landmarks. The preaching of this Gospel of the Kingdom as it has been, and is being preached at the present time, is to us an unmistakable sign that the end is near. The rise of Spiritualism, or demoniacal miracles which we pointed out in 1845, as characteristic of the two-horned beast of Revelation 13, is another unmistakable sign of the approaching end. The preparation for the abandonment of Rome, and removal of the Pope's seat to Jerusalem, which we expressed the belief would take place, as long since as 1848, is becoming history.

These points, we believe, have done very much to hold Advent believers fast in the faith, and will do so to the end. Because they are events plainly to be perceived, as they come to pass.

The plea of some, that we are putting off the coming of the Lord, by placing these things between us and his coming, does not move us. We were told that in 1838, when we looked for the 2300 days to be fulfilled in 1843, and for the Lord to come at that time. Our reply then was, as it now is, the Lord will not come till all the signs of his coming and the prophetic periods are fulfilled. It does not matter how much of a hurry we may get into, he will go straight forward to the final result according to his own plan and time.

We are only anxious to know the exact truth about coming events, whatever effect that truth may have upon our prepossessed theories. If we saw the time to be 1866, or 1868, or 1875, we would say so, and advocate it. But seeing or thinking we see, insupportable objections to the process by which those conclusions are reached, we do not advocate those periods.

There is, as will be seen by a notice in another column, to be a discussion between the champions of the two periods, 1866, and 1868, when we expect the arguments *pro* and *con* will be brought out, and published in a full report, so that all will be able to read it. And probably after this is over, unless we should become converted to one or the other of the theories, we shall give our reasons for or against their respective arguments.—Ed.

Some seem to suppose that the Adventists have exhausted the subject. We believe they have only commenced to explore the real meaning and significance of the Bible revelation upon this truly wonderful and stupendous inquiry. Please keep the candle of the *Herald* burning and well trimmed.

ADVENT.

THE METHODIST, the cheapest of 8 page Methodist weeklies, is now entering its sixth year, and has gained a reputation second to none of the religious periodicals. It is the Christian people's paper. Its chief aim is to spread the principles of Methodism and cultivate brotherly love among all Christian people. Rev. Geo. R. Crooks, Editor, assisted by a corps of able writers. Its news, agricultural, commercial, and financial departments are full of information; and the children's department interesting and instructive.

Terms. Two dollars fifty cents per year in advance. New York, 114 Nassau St.

THE CONGREGATIONALIST—This paper, for a long time recognized as an able and excellent organ of the denomination which it represents, has made arrangements this year for increasing its attractions. It has a large corps of writers, comprising many well-known clergymen, who will contribute regularly to its columns, and its summary of the news, and its well selected miscellaneous articles help to make it a welcome paper in the family. It is published by Messrs. Galen, James & Co., No. 15 Cornhill.—*Advertiser*.

News of the Week.

WAR NEWS.

The Wilmington expedition is abandoned for the present. The fleet has met with disaster. It is reported that five vessels have sunk, and fifteen been disabled in the late storms on the coast.

Sherman has crossed the Savannah River, en route for a South Carolina campaign. Grahamstown is supposed to be the immediate point of destination preparatory to a move on Charleston.

Petersburg, Va., has suffered greatly the past week from the bombardment.

The people of Savannah at a meeting called by the Mayor, have passed resolves favorable to a return to the Union; and urge the Governor of the State to call a convention to take measures for bringing back the State of Georgia. Col. Julien is on a mission to the North for the purpose of raising supplies to relieve the distresses of the people of Savannah. Meetings were held in New York and Boston, on Monday, the 8th inst., to raise funds for that object.

The state of the weather and roads in the South is such as to render any important movement of the armies almost impossible, unless it is in the far South.

The evidence seems rather strong, that Gen. Lee is generalissimo of all the Confederate States, and has superseded Jeff. Davis. It is also reported that Vice President Stephens has been assassinated at Augusta. Gen. Thomas has his base of operations now at Florence, Ala., and is said to be prepared for a march like Sherman's, through Alabama to Montgomery and Mobile.

ITALY AND FRANCE.

Next in importance to the Dano-German war is the convention concluded on the 15th of September between the governments of France and Italy, concerning the solution of the Italian and especially the Roman question. It is provided by this treaty that Rome shall be evacuated by the French troops within two years, so as to give to the pontifical government time to organize an army for its internal security. The Italian government engages to watch the frontier which divides the kingdom of Italy from the Roman States, so that no army either of regular troops or volunteers can enter the territory of the Holy See to disturb its tranquillity. This treaty produced throughout Europe a profound sensation. Garibaldi, Mazzini, and the "Party of Action" (the radical democratic party) of Italy, indignantly denounced the treaty as a cowardly abandonment of the fondest hope of the Italian people, and as an abnegation of the principle of popular sovereignty from which Louis Napoleon derives his claim to his throne, and Italy the national unity. On the other hand, the entire ultramontane party of Europe looked upon the treaty as a damnable compromise with the arch-foe of the Roman Catholic church, and therefore denounced it also in unmeasured terms. But the immense majority of the Italian people accepted it as another step toward the final and satisfactory solution of the Italian question, the incorporation of Rome and Venice with Italy. The treaty itself did not make any provision for the case that after the evacuation of Rome by the French, the Romans themselves should rise against the Papal power and annex themselves to Italy. The evident difference of opinion concerning this subject on the part of the two governments made further negotiations and explanations necessary. Both, in such a case, reserved to themselves liberty of action. The French government is known to insist on securing the entire independence of the Pope before it will give its consent to the abolition of the temporal power. The Italian government clearly intimated its expectation that the Roman people, after the withdrawal of the French troops, would unite themselves with Italy, and the Chamber emphatically declared that it accepted and ratified the convention, only on the supposition that the right of the Roman people would not be interfered with by foreign powers. During the two coming years, 1865 and 1866, it is therefore likely to be the subject of the most lively diplomatic negotiations.

With regard to Venice, the Italian government has the open support of the French government in its endeavors to force the government of Austria into a transfer of this province to Italy. The Prime Minister, General La Marmora, made in the Italian Parliament the important remark that the government would be able to adduce, in favor of a transfer of Venice to Italy, arguments which even Austria would be unable to resist. It is believed that this hint refers to diplomatic negotiations which would give to Austria ample indemnification for ceding Venice by means of an annexation of some of the Christian provinces of Turkey. An insurrectionary attempt in Venice was, of course, disavowed by the Italian government, and insurrectionary bands which entered Lombardy were disbanded.

In accordance with one of the provisions of the Franco-Italian convention, the capital of Italy has been transferred from Turin to Florence. This step will undoubtedly contribute to the consolidation of the new order of things in Italy, although it is only provisional, and Rome is still desired by the majority of the Italians as the future capital of the kingdom.

ROMAN CATHOLIC CLERGY.

We mean that European Catholics shall know the fact that their American brethren to-day form the chief bulwark of the man-owning, woman-selling "institution" in this country.

The state of Maryland was first lawfully settled by a Catholic colony, whose chief enjoys the high honor of having been the first to found a settlement in America on the proclaimed basis of perfect toleration for all forms of Christian faith and polity. Several of its lower countries are largely if not preponderantly peopled by native Catholics, and the Catholic is one of the strongest denominations in the state, not only in numbers but in wealth. That state has just shaken off the incubus of slavery, after an earnest, protracted struggle, wherein nine-tenths of her Catholic people—native as well as Irish-born—and we believe all her Catholic clergy, have stood for slavery throughout.

Missouri was likewise first settled under Catholic auspices, and slavery thus planted on its soil while it was still a dependency of Spain. She, too, has had a terrible struggle with the rebellious fiend, which she has very nearly exercised, and which she will ere-long have utterly cast out. But, throughout this struggle, the great body of her Catholics, and especially of her priests, have been, as they still are, on the side of slavery and its adjuncts, resisting emancipation, and thus affording aid and comfort to the rebellion. Missouri will soon be a free state; but in spite of her Catholic priests rather than by means of their exertions.

In all the wide region controlled by the rebels, we have never yet heard of one Catholic priest who was not on their side, recognizing their functionaries as "the powers that be" who are "ordained of God." The Archbishop of Charleston is now the Confederate envoy at the Papal Court, where he has elicited the only plain recognition of Mr. Jefferson Davis as a chief magistrate

that has been accorded by any European government. But when territory reverts from the rebels to the Union—as in case of New Orleans, which we have held uncontested for nearly three years—we hear of no instance in which its Catholic priesthood considers our authorities as "the powers that be" whom they are religiously bound to respect and defer to; on the contrary, they generally remain bitterly, though not demonstratively, rebel. And, whereas all the Catholic clergy within the rebel lines are active rebels, we know of scarcely one under the Union flag who is any more loyal than the law requires him to be. As a body, their influence discourages enlistments in our armies, and tends to enfeeble and paralyze the prosecution of the war.

Are these statements disputed? Is it denied that the Empire just established in Mexico, in defiance of the undisputed repugnance and the traditional policy of this country is under special Papal blessing and guidance? that its Emperor visited Rome on purpose to obtain them, prior to setting foot on the soil of the New World? Does any one doubt that the crippling of the power of the United States, through the triumph of the slaveholders' rebellion, is among the means whereby the success of that experiment is expected—at Rome as well as elsewhere—to be assured.—*Condensed from New York Tribune.*

Correspondence.

FROM THOMAS SWEET.

Bro. Litch:—I should feel much more satisfied with myself, were I able to send you more, that the *Herald* might be sent to the destitute and benighted of our race. But the Lord in his providence has removed from us our dear little family, consisting of four; three of which are sleeping in Jesus, leaving us to mourn, but not as those having no hope. No, thank Heaven, they shall soon "return from the land of their enemy," and greet us around the Father's throne in the "renewed earth," to die no more; and the fourth has gone to the defence of his country, and has become maimed, probably for life; is now in Detroit, St. Mary's Hospital.

Feeling lonely, and having but few of this world's goods, we can give you but little else than our prayers, of which you are sharing daily. It is my earnest prayer that God will furnish me, aside from my "daily bread," the means to maintain my subscription for the *Herald*, for it is the only Advent preaching we have in this region. My earnest prayer is, that God will sustain it to the end. I hope all the dear brethren and sisters who have any portion of the Lord's money (over or beyond their daily wants) to place it in his treasury, and thus "Occupy till I come," that he may receive his own with usury, and their souls obtain a rich reward. Should this meet the eye of Bro. Chapman, or other missionary or colporteur, who may be travelling through this region, should be exceedingly well pleased to welcome him to our humble abode. Your affectionate brother waiting for redemption.

Berns, Wis., Dec. 26, 1864.

FROM S. GREY.

Eld. Litch, Dear Sir:—We peruse the contents of the *Herald* from week to week with pleasure, and we trust, profit, and consider them invaluable. We love to hear about the coming Saviour, of the fulfillment of the prophecies, and while reading "Thoughts on Theosophy," and comparing them with the writings of the apostles, we are led to exclaim, with wonder, How can ministers of Christ's Gospel, those called of God to declare his whole counsel, be so silent on this one great important prominent doctrine, Christ's second advent? We have some seven or eight houses of worship in this city, where the Gospel is proclaimed from Sabbath to Sabbath, but we never hear reference made to this glorious doctrine; and when we reflect that all Scripture is given by inspiration, and is profitable for doctrine, for instruction in righteousness, &c., we ask again, why do they pass over this one doctrine so plainly taught, in such silence? That the time may come speedily when that glorious truth shall be proclaimed from every pulpit by every minister of Christ Jesus, is the wish and prayer of your brother in Christ.

St. Pleasant, Iowa, Dec. 30, 1864.

FROM ELDER GEORGE EYSTER.

Highly Esteemed Bro. Litch:—I feel under ten thousand renewed obligations, to bless my heavenly Father for his loving kindness and tender mercies towards us; it is in him that we live, move, and have our being; and above all, we thank him for his only and well-beloved Son, who we believe will shortly be revealed from heaven with his mighty angels, in flaming fire. If I am spared, and it is the Lord's will, I shall deliver a discourse on the speedy coming of Jesus Christ, next Sabbath; may the Lord give us a good time, my prayer.

For the *Advent Herald* which you sent to us free during the year, we return our thanks to you in the name of Jesus Christ; we love to read the paper, and wish to have it continued free.

Ortodox, Pa., Dec. 26, 1864.

A sister in Michigan, who has been called to drink deep of the cup of affliction, writes to the praise of God's grace:

Dear Bro. Litch:—Seeing my Lord has not seen fit to make me his almoner of this world's goods, I take my pen, praying he will enable me to say something to comfort, encourage and strengthen my dear brothers and sisters scattered abroad. My heart warms towards all the dear saints of every clime and shade; but to the readers of the *Herald*, I would say, let us act as in view of that great day, when our God will say, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Psalms, 50: 5. How shall we make an acceptable sacrifice now before he comes, but by consecrating all we have to his ser-

vice, whether time, talents, or goods? then we shall feel it a privilege to aid in all the openings of his providence to assist his suffering members.

I find it good and profitable to put my trust in God. Last year, the prospects before us looked dark; but God has opened a way for our comfortable sustenance. Our youngest son has been restored to a measure of health, and the others have helped us much beyond our expectations. O yes, blessed are they that put their trust in the Lord; blessed in time, and blessed through eternity.

EUNICE BILLINGS.

THE WORK OF GOD IN NEWBURYPORT.

Dr. Litch, Dear Brother:—I have just gone to say a word. The revival interest goes on without abating in the least. Night before last, we had between twenty-five and thirty testimonies in one meeting. Six converts spoke in the same meeting, and eight prayers were offered to the God of all grace.

We expect a good season to-night and tomorrow night at the vestry, as it is a general prayer and conference meeting for all the church and converts.

Bro. Pearson has labored long and faithfully here with the people, and now God has given the increase.

I shall stay two Sabbaths longer, when I leave for Trenton, N. J., to assist Bro. Osler and Robinson in their meetings.

O, I feel, dear brother, more and more to keep hold of God, and to labor in faith, and to be filled with the Holy Ghost. That is the secret of all my success. I spend nearly two-thirds of my nights in prayer, and God blesses me much in my visits each day among the unconverted. Last Sabbath I preached three times, and had a good season breaking bread to the church. We are looking forward to Bro. Pearson's return from Philadelphia to keep up the work. May God ever bless and sustain him in his work.

As ever yours in Jesus, I. R. GATES.

FROM ASAHEL KEYES.

Dear Bro. Litch:—Although I am alone here, and none to rejoice with me in waiting, looking and loving the appearing of the King of Kings, it has lost none of its joys to me, for the second coming of Christ is the true Israel's only hope. I think we have got almost through this world of woe, for the prophecy is almost all in the past, and the remainder is fulfilling before our eyes every day; and it is time we, one and all, had our lamps trimmed and burning, that we may walk in the light, and not stumble in these last days; and be sure that we have the right kind of oil that we may have the true light, for there is a great deal of stuff that the world calls oil, that is spurious, for it does not give the true light. I do rejoice that there is a waking up in some places; but there is room for more. We have no time to waste in idleness, for the time is short, and souls not saved, and what is done must be done quickly. And it falls on us to let the true light shine, and illuminate the world, and to warn the people of the approaching judgment; for there is no other means but the Bible, and God works by means, not by miracles in these days. And if we are not found at our post, we shall have no excuse, for we have the means to know our post. We can all do a little, we can speak for Jesus, and tell our neighbors, friends and enemies, that the Lord is soon coming to gather up his jewels, and to destroy the wicked; if no more; and we may be the means under God, of saving some.

May God help us all to do good, and suffer us not to do evil, is the prayer of one that is looking for the return of the Nobleman.

ASAHEL KEYES.

West Windsor, Va., Dec. 28, 1864.

FROM J. PEARCE.

Bro. Litch:—I mean to give ten or twenty dollars to the freedmen's mission after a few weeks. The enterprise is so good and godlike, that every Christian should be interested in it. I see some of the brethren have done nobly; it's laying up treasure in heaven, where moth and rust cannot corrupt. This is the seed time, the harvest will be at the end of this age, or world, as it reads, when the Master will come and reward every man according to his works. Those who now sow sparingly, will then reap sparingly; but those who now sow bountifully, will then reap bountifully.

The coming of the Master must be near; the reward is coming with him; then the plaudit will be pronounced, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We do hope those who are gone to the freedmen to teach them the way of life through Christ, are men of God, full of faith and love, filled with the Holy Spirit. May the hand of God lead them; may the presence of God surround them; the power of God rest upon them; may the glory of God be their aim, and entire motive. In the conversion of the sinner, in the edification, confirmation and preparation of not a few, but many thousands, if it please the Lord, may be raised up among them to be burning and shining lights for Christ, that will hail with joy the coming of the King of kings, loving his appearing, waiting for his coming, like the traveller who has everything packed up at the station waiting for the cars; they come along, he steps in, they are gone. In a similar position are those who are waiting for the Lord. May his coming be a dread to none, but a joy. May Father, Son and Holy Spirit grant it. Amen.

Yours in hope.

Brantford, Dec. 29, 1864.

FROM J. ROSS.

An aged pilgrim writes: "I am a poor soldier of the cross, waiting for my Lord, to meet him in the clouds. I hope I am 'all ready,' my luggage all prepared to jump, aboard, when the chariot comes."

Happy attitude, living or dying.—Ed.

Rev. John Pearson, Jr., President of the E. A. Conference:—Sir, I regret that I did

not make my report in time for the Conference, as I should have done, and which duty demanded, I myself being sick at the time, and unable to attend to business, kept me from so doing at that time, and after I had somewhat recovered, I was called to attend to one of my brethren, and he died, and the care and burial fell principally on me, which caused my delay, and I have not written to the Rev. D. I. Robinson, under whose charge I have been placed, and the reason I did not, was because I had nothing to write, but I am here as usual, alone, with none to help. I have made several attempts to hold meetings, and they all have failed for the want of a gathering, as they did not care to hear anything about Millerism, as they do not believe in the doctrine. I see Yours in Christ, J. WALLACE.

Washington, D. C., Dec. 22, 1864.

Obituary.

JONATHAN FOSS.

Died in Stanstead, C. E., Oct. 30, 1864, of typhoid fever, Jonathan Foss, in the 58th year of his age. Bro. Foss gave himself to God twenty-five years ago or more, and was living for God, when he first heard the glorious news of the coming Saviour proclaimed by Father Miller and Bro. Litch, and was prepared to receive the glad news, because he loved the coming one, and has for the last twenty years identified his interest with the people who loved the appearing of Christ. He was among those who grieved over the low condition of the Church of God, and was always ready to engage in the work of laboring to save souls. He was interested in meetings for prayer and conference, as well as public preaching, and loved dearly to hear the glad news of the coming King. He believed his reign was nigh, and that this generation would witness the grand, yet awful scene. He believed the present condition of the Church to be in the condition it would be in when the Lord comes; 2 Tim. 3, &c., and the nations to be rapidly approaching the condition they would be in when the seventh vial would be poured out, and the voice from heaven announce it is done. But he rests. His flesh rests in hope; and although a believer in the consciousness of the spirit between death and the resurrection, he did not believe in the fable of crowned spirits in heaven. He looked for the crown when Paul was to have his, 2 Tim. 4: 8, because he loved his appearing.

He was an affectionate husband, a kind father, a beloved brother and respectable citizen. He has done his work, but though dead, his example speaks, as well as his kind and faithful words. But O, how he is missed in the family, in the church, and in the world. He has left a wife lonely and sad; six children, an aged mother, brothers and sister to mourn their loss. He was laid in the little family graveyard, Nov. 1st, his last resting place, until called to participate in the joys of the gathered to meet the Lord in the air. And then to inherit the new earth, the rest remaining for the people of God. The writer tried to speak words of comfort from Psalms 30: 5: "Weeping may endure for the night, but joy cometh in the morning." O, may the entire family, and brothers and sisters be prepared for a reunion in the kingdom of God, where cruel death can never break the family circle, and sorrowing tears never flow, and the bitter farewell is never heard.

And when our course on earth is done, And when our weary race is run, And when the long and gloomy night, Shall yield its place to morning light, And glorious in the eastern skies, The Sun of Righteousness shall rise, And all God's children of all times, And of all nations and all climes, From hill and vale, from land and sea, Shall quickly rise to welcome thee, (Christ) Then may we in sweet concert raise A song of love and endless praise, And join with angels' rapturous lays, Around the dazzling throne.

WILLIE.

Dear little Willie is dead. He was four years old. His father has been a soldier in the army three years, and returned to see, and love, and embrace his dear boy. So bright, so fair, so active and loving, it was a joy to make the heart full, and run over.

Little Willie came to our Sabbath school about six weeks. He was at first timid and unwilling to speak; but through kindness and skill, it was overcome by his teacher. He was then delighted. But scarlet fever set in, and could not be cured, and so in three weeks, Willie is dead. But in his sickness he talked of his teacher, and what was said to him in the school. He tried at home to teach it to younger ones, asking them who made them, and telling them, God—wishing also to see his teacher. I heard he was dying. So after preaching Sabbath evening, I went to see him; he knew me, but could not speak. O what a sight. Beautiful and happy in death. I prayed. His last words were, "Going home." O teachers, how encouraging.

DANIEL.

REBECCA DANFORTH.

Died in Philadelphia, Dec. 26, 1864, Mrs. Rebecca Danforth, aged 70. She leaves five children to mourn her loss, but not to sorrow as those who have no hope. She has for many years professed to be a follower of Jesus, and loved his glorious appearing. She died in full hope of a part in the resurrection of the just.

Bro. J. Pearson attended her funeral, and gave a beautiful discourse on the resurrection, and spoke words of comfort to the mourners. I shall ever think kindly of him for his attentions and kindness to us.

JOSEPH CLOUGH.

FEEDING THE SICK.

Sad mistakes are made by hundreds of well-meaning people in their method of administering nourishment to invalids. It is the custom to keep the delicacies intended to tempt their appetites constantly within their reach. The result is, that instead of feeling

any desire for the jellies, broths, etc., thus obtruded upon their notice, the sight of them creates loathing and disgust. Sick people should never be haunted with food in this way. Even persons in health would lose their relish for choice dishes if condemned to live in a larger surrounded night and day with all the dainties of the season. If you have anything rare and delicious for your patient, surprise him with it. A pleasant surprise is a good tonic, and you may excite his palate by springing a refreshing rarity upon him unexpectedly. Never hand a sick man a pile of eatables, telling him you expect him to devour the whole of it. Feed him on the infinitesimal plan, with fairy morsels; and, as soon as he has taken what he requires, remove the remainder. In visiting sick rooms, how often one finds bowls of arrow-root and sago, dabs of jelly, cups of beef tea, fragments of dry toast, slices of oranges, and the like, mixed in among black draughts, boxes of pills, plasters, leeches, and other abominations of the "healing art." No wonder the pale and languid inmates have no appetite.

FOR MRS. CHARLOTTE BECKWITH.

My dear friend in Jesus, with you I do mourn, As friend after friend from your bosom is torn. The past and the present are dark, you exclaim; O trust not in Jesus, and he'll make them plain.

No shading for the present is joyous you know; This taught the Apostle, and surely 'tis so; But when the veil's lifted, the cause understood, We then shall discover it worked for our good.

For which the Lord loveth he scourgeth, we know, That waits to perfection in graces may grow; And branches thus purged, in Christ the true Vine, Will hold God here, and in glory shall shine.

Thin shew, my dear friend, and fresh courage take; Clouds, though they lower, in mercy may break; When the night of affliction, though long, shall be o'er, In bright glory you'll shine, with those gone before.

My friend Angelina, when informed of your loss, My pity was moved—I presented you to the Cross. As the best antidote for sorrow and grief; O, hasten to Jesus, he'll give you relief.

Your consort and friend now lies in the tomb; Your pleasures and prospects are shrouded in gloom; Though heavy the stroke, submissively say, "The Lord he doth give, and he taketh away."

Alone and afflicted the yoke you must wear, Without a companion your burdens to share; You cannot the fields, each room, and each place, But cannot behold your kind partner's face.

Your dear little Cora, your greatest concern, From your lips and your ways may she true wisdom learn; The wants of her nature will be amply supplied, O, neglect not the soul for which Jesus died.

How lonely your bed is, at table, a-lack! While your little one asks, "Will pa never come back?" For an arrow like this will cut to the heart, And the fourth gushing tear will suddenly start.

If, unto death you prove faithful and true, A crown of bright glory He'll give unto you; Let the prospect encourage to keep the heart pure, Till in heaven's safe harbor your anchor secure.

Both these pieces of poetry were written on the occasion of the death of a dear friend, whose obituary we gave some weeks since.

NOTES FROM THE HOME LIBRARY.

Of the thousand and one replies to Renan's Life of Jesus, which have issued from the French press, few possess such intrinsic merit as the volume of August Nicolas, entitled *La Divinité de Jésus Christ*, *Démonstration Nouvelle tirée des dernières Attaques de L'Incrédulité*. August Nicolas is a civilian of distinction, who has devoted his leisure to the study of theological problems, and has published a valuable defense of Christianity, in four volumes, entitled *Etudes Philosophiques sur la Christianisme*. A member of the Roman Catholic Communion, and its earnest and devout apologist, Nicolas has yet sufficient breadth of view to discuss the common articles of the Christian faith from the higher standpoint of a true Catholicism. He opens his reply to Renan with the broad declaration that Christianity is a religion of evidence; "A system of faith bristling with its array of proofs." In determining these proofs Mons. Nicolas avows a truly Protestant use of reason and of private judgment. "We do not say 'this book is sacred, and therefore true,' but we first establish that the book is true, and then add that its character is sacred. We take a text, or a fact, or a principle, viewed abstractly from its character or its supernatural bearings, and as with every other human fact or principle, we judge everything and prejudice nothing."

Mons. Nicolas shows that Renan's method of dealing with the New Testament is exactly the reverse of this; that he is speculative and fanciful where he ought to have been historical and critical; and that he comes to the examination of the life of Jesus with a preconceived theory, for which he finds no substantial evidence in the documents. Nicolas regards the divinity of Christ as the central truth about which the whole controversy touching the New Testament revolves. The history of rationalism in this country confirms this view; for the denial of Christ's divinity was the *fonc et origo* of the denial of the inspiration of the Gospels, and finally of their authenticity and their genuineness. Nicolas puts with force and piquancy the momentous issues that depend upon the affirmative or the negative decision of the central question of our Lord's divinity; and then argues his divinity from the extorted concessions and the logical contradictions of Renan concerning the evangelical narratives, the person and the passion of Christ, his death and his resurrection. This method is ingenious, and serves a good purpose controversially; yet the book lacks the strength and unity of a didactic treatise. Its controversial force, moreover, is impaired by a chapter advocating the Roman Catholic dogma of the Virgin as "the mother of God."

In his argument on the miracles of Christ, M. Nicolas makes an important distinction between the constancy of the laws of nature as established, and their existence as necessary laws. The mind can conceive without a contradiction that the laws of nature might have been other than they are; therefore they are not necessary and absolute, but, though constant to our view, they may be modified by the Creator. He shows, also, that it is impossible to retain faith in the moral excellence of Jesus; if we reject his miracles.

During the past year we have credited payments for the *Herald* on each subscriber's paper, or where a single paper was sent to one office, on the wrapper, following the subscriber's name. But quite a number call for the old plan of crediting payments in the *Herald* on the reception of the money. It is less work for us to do so, and less expense, and accordingly we shall return to that plan, and as fast as we can, shall take the numbers from the names. Those subscribers who wish to know the exact state of their accounts, must set it down when acknowledged, or keep the paper containing it.

DISCUSSION.

The following Question is to be discussed between John Stevenson, of Toronto, C. W., and William C. Thurman, of Buchanan, Mich.:

Is PTOLOMY'S CANON CORRECT. Mr. Stevenson affirms; Mr. Thurman denies.

The discussion is to be held in Kast's Hall, 104 Hanover Street, Boston, on Tuesday, Jan. 24th, 1865, and the following days. Sessions to be held from 10 o'clock, A. M., to 12 M., and from 2 to 4 o'clock P. M., and the time spent in half hour, speeches, or otherwise, as the speakers may mutually agree. The evenings to be occupied in discussion, or in other services, as may seem best.

Elder Joshua V. Himes is to be the Chairman. The speeches are to be faithfully reported by a competent photographer, subject to revision before being put to press. Additions or other alterations to be made by either party only with the consent of the other. Dates may be supplied in the published report which were not mentioned in the debate.

The discussion to be published, if practicable, with a lithographic or other copy of a section of Mr. Stevenson's Chronological Chart, embracing the points in dispute, to be furnished by Bro. S. And if Mr. Thurman shall desire a similar illustration of his argument, he is to have the like privilege.

J. V. HIMES,) Committee
MILES GRANT,)
C. F. HUDSON,) Arrangements.

Married.

In Duxbury, Mass., Dec. 16, by Eld. C. Taylor, Mr. Charles E. Taylor of Duxbury to

Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, it is more blessed to give than to receive."—Acts 20: 35.

S. K. Baldwin,	\$13.00
C. B. Bann,	13.00
Mrs. S. N. Nichols,	13.00
Lacy G. Ford,	3.00
Parley Parady,	1.00
Geo. Dickey,	5.00
Mrs. S. N. Nichols,	5.00
S. G. Goff,	13.00
G. Phelps,	6.00
Horace Newton,	10.00
E. G. Goff,	13.00
G. C. Ames,	10.00
Anthony Pearce,	10.00
M. H. Swartz,	10.00
M. Frank,	10.00
L. White,	10.00
D. E. Wetherbee,	10.00
S. N. Nichols,	10.00
G. Fisher,	10.00
M. H. Swartz,	10.00
W. W. Hawkins,	10.00
Maria West,	10.00
Marianne Doyle,	10.00
Sarah B. Doyle,	10.00
Joseph Clough,	10.00

WEEKLY DONATIONS OF 10 CENTS FOR HERALD.

S. K. Baldwin,	\$5.20
M. Bradley,	5.25
M. J. Yoder,	5.00
D. Rupp,	5.20

WEEKLY DONATIONS OF 5 CENTS FOR THE HERALD.

Joel Learned,	3.00
---------------	------

DONATIONS FOR EXTRA EXPENSES OF HERALD.

O. W. A.,	\$1.00
M. A. Butman,	2.00
M. A. Butman,	2.00
S. G. Goff,	2.00
E. Lockwood,	2.00
P. Burns,	2.00
S. Newton,	2.00
M. Cheney,	2.00
M. H. Swartz,	2.00
Mrs. O. Stoddard,	3.00
A. Friend,	2.00
Joseph Clough,	3.00
S. H. Young,	3.40
J. H. Smith,	1.00
S. G. Goff,	3.00
Mrs. A. Curtis,	2.12
Geo. Phelps,	2.00
Abel Houghton,	2.25
M. H. Swartz,	2.00
D. L. Kimball,	4.00
Mrs. A. C. Abel,	1.00
S. K. Baldwin, for circular,	1.00
M. A. Dowd,	5.00
G. W. Whitling,	2.00
S. G. Goff,	2.00
James Alexander,	1.00
Eliza A. Hough,	1.50
John Reynolds,	1.50
Sarah J. Pearce,	3.00
P. C. Goff,	2.25
Nehemiah French,	3.00
Benjamin F. Thomas,	1.40
George T. Havens,	2.50
J. G. Goff,	1.00
E. H. Plummer,	1.00
E. H. Plummer,	1.40
J. L. Bates,	1.00
J. E. Hastings,	1.00
M. B. Vt.,	10.00
Elizabeth Farnsworth,	3.00
S. G. Goff,	3.00
Joseph Foss,	2.00
A. Dallof,	1.00
R. Stubbs,	1.50
A. Friend,	1.00
A. C. Brown,	2.00
Paul Hardy,	2.00
Sarah W. Adams,	2.00
Henry Ross,	2.00
Phineas Ross,	1.00

DONATIONS FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

B. D. Haskell,	\$5.00
Joseph Dookum,	3.00
S. B. Daniels,	25.00
A widow's mite,	1.00

DONATIONS FOR FREEDMEN'S MISSION.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

S. B. Osborne,	\$300.00
S. K. Baldwin,	25.00
D. Bosworth,	25.00
J. L. Clapp,	5.00
A. Collection at Providence,	71.00
Collection at S. Natick,	10.75
E. C. Drew,	1.00

DONATIONS FOR FREEDMEN'S MISSION.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

North Attleboro' Church,	\$457.75
Enicla Tucker,	2.00
Lacy G. Ford,	1.00
Church at Waterbury, Vt.,	35.70
Church at Newburyport,	13.53
Mrs. B. Hall,	2.00
Mary Ann D.,	2.00
A. Friend at Westboro',	25.00
Church at Washington Furnace, Pa.,	16.33
Col. at Bush's Schoolhouse,	2.00
M. L. J.,	5.00
F. Matthews,	5.00
W. S. Howden,	10.00
C. Beckwith,	4.00
Lorenzo Bolles,	2.00
Mrs. R. B. Phelps,	2.00
M. Cheney,	2.00
Mrs. Isaac Bell,	2.00
Myra Bosworth,	2.00
Willie Bosworth,	2.00
Albert Williams,	2.00
A Soldier's wife,	1.00
A widow's mite,	1.00
Peter Burns,	2.00
S. N. Newton,	1.00
Horace Newton,	4.00

DONATIONS FOR FREEDMEN'S MISSION.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

Frederick Church at North Attleboro', Mass., for tracts for Mission,	5.00
B. Eberly,	10.00
Dr. L. Kimball,	2.00
Mrs. A. C. Abel,	1.00
Messiah's church at Coopers, Pa.,	2.00
Sister R. Bixby,	2.00
A Mother in Israel,	2.00
Sarah J. Pearce,	2.00
John Johnson,	1.50
O. Rockwell,	1.50
A. Friend, N. H., to keep some one warm,	2.00
W. B. Johnson,	8.00
E. Tucker,	3.00
Mary Nason,	3.00
J. G. Goff,	1.00
M. D. Richardson,	2.00
Joseph Morris,	5.00
Mrs. E. Cope,	1.00
Sister Rupp,	4.00

J. B. Eastbrook,	2.00
Sarah Williams,	5.00
David Barber,	4.00
Remond Painter,	50.00
R. Stubbs,	1.50
H. H. Tooker,	5.00
Mr. Andrews,	5.00
Wealthy H. Miller,	1.00
Mrs. H. Asselbyne,	1.00
D. Carment, Eng.,	2.00
Phineas Ross,	1.00

10 CENTS WEEKLY FOR FREEDMEN.

Adelida Bliss,	1.50
M. H. Bates,	1.50
E. C. Drew,	5.20

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inst. Robinson,	25.00
Carrie,	25.00
Frank,	25.00
Minnie,	25.00
Eugene F. Beitel,	15.00
H. J. Bates,	15.00
T. Palmer,	25.00
J. Simpson,	10.00
J. Dalton,	20.00
W. Loder,	25.00
Mary Cope,	25.00
F. Cunningham,	50.00

DO SOCIETY FOR FREEDMEN'S MISSION.

THE ANGEL CHILD.

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

WHOLE NO. 1233.

BOSTON, TUESDAY, JANUARY, 17, 1865.

VOL. XXVI. NO. 3.

THE ADVENT HERALD
IS PUBLISHED EVERY TUESDAY,
At 461-2 Kneeland Street, Up Stairs,
BOSTON, MASS.

J. LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.

REV. JOHN PEARSON, DR. R. HUTCHINSON.
REV. L. ORLER, REV. O. R. FASSETT.
REV. S. S. GARVIN, REV. J. M. ORRICK.
REV. F. GUNTER, REV. D. T. ROBINSON.
REV. D. BOWDITCH, REV. L. H. SHIPMAN.
REV. R. H. CONKLIN, REV. H. MAIDEN.

COMMITTEE ON PUBLICATION.

L. ORLER, J. PEARSON, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

Communications.

Original. Of the great
LIFE PICTURES FROM THE GREAT
BIOGRAPHY.

CHAPTER V.

It was evening. The sun sunk slowly down behind the blue hills of the west, and the flame of his blood-red setting, shot athwart the sky, lighting up the heavens with glory; and flinging a halo of rosy light over the face of the promised land. The liquid wave reflected back this living splendor and all the broad landscape glowed with almost primeval lustre and beauty. But, though the setting sun had by his parting kiss lured a smile and a blush to the face of nature, yet she rejoiced not, for her heart was heavy for the desolation that reigned around. All creation groaned beneath the burden that rested upon the earth, for the dark-winged angel hovered low down over that beautiful land, and the shadow of his ebony pinions rested on every heart. The sound of merry laughter, nor the ringing shouts of childhood's happy voices fell on the still evening air, but bitter lamentations and weeping ascended with the smoke of the incense and the offering. Famine stalked through the land and brooded like the dark shadow of evil in every household, while pestilence and death, like twin brothers, followed fast in her train to complete the picture of desolation and woe. An old man, bowed with age and care stood in the door of his tent, and gazed with anxious longing out upon the broad path which wound among the tall trees that loomed like giant spectres up against the darkening sky, while the wind moaned like a restless spirit among the leafless branches. Sorrow had left its waymark upon that old man's brow, and time too, stamped many an "impress" there, yet the "hoary head" is a crown of glory to him who worketh righteousness. And so it was to this aged pilgrim. He saw a Father's hand in all the trials through which he was called to pass, and whether he was in the valley of despondency, or on the mountain-top of rejoicing, whether he drained the cup of bitterness to its dregs, or quaffed deep draughts from the fountain of happiness, yet in each he gave glory to God, and kissed the hand that was held out to chastise or to bless; in each he recognized a Father's loving hand, a Father's cheering or reproving smile. Twilight deepened into darkness, and the twinkling stars came out and took their posts like sentinels of night in the ether blue, yet still the old man peered forth into the darkness, while his hoary locks were damp with dews of evening, and his heart heavy with sorrow and disappointed longings. Dark forebodings of evil filled his mind as he thought of the strangely protracted absence of his sons. Long, very long had seemed the hours that he had waited their return, and fear and despair were gnawing at his heart and weighing him down to the earth. Turning away from the door he entered his lonely and desolate tent, and there he wrestled long in prayer and supplication with Him "whose ear is never heavy that he cannot hear, nor his arm shortened that he cannot save." Surely there was faith in that petition, for as the waiting messenger bore it through the viewless air, up, up to the throne of heaven, another heavenly visitant from before the throne sped down to earth, bearing the balm of healing on his wings for the wounded soul; and the prayer of faith was answered. The hum of voices mingling with the sound of rumbling wheels fell not unnoticably on his ears, as he arose from interceding with the God of his fathers; and, in a moment more, the youngest of his flock, the sunshine of his old age, sprang to his glad embrace. Now prayer was turned to praise, and the returning angel bore back the song of thanksgiving that trembled in the broken accents from those aged lips. But when the old man heard from the lips of his sons how that Joseph, whom he had so long mourned as dead, was yet alive, and ruler of Egypt, his heart failed for very joy, and he sank insensible in the arms that were stretched out to receive him.

The sudden transition from the very depths of despair to the heights of happiness, was too much for feeble human nature to

and no doubt, made for some wise end as enduring as its abiding and never perishing substance. When God, therefore, made the matter of this planet, and spoke its materials into existence out of nothing, Heb. 11: 3, he was planning the creation of an earth to endure eternal ages as the abode of some intelligent creatures of his delight. When he wisely arranged all these materials into order, and laid the foundation of the earth in infinite wisdom, arranging and placing the primitive, secondary, tertiary and other rocks in regular successive layers, "founding the earth upon the seas, and establishing it upon the floods," Ps. 24: 2, shutting up the ocean in the interior with doors, that its waters might issue to the surface under well-regulated laws, to water the earth and supply the wants of its future inhabitants. Job. 38: 6-8. And when he deposited upon these immovable foundations the sub, intermediate, and surface soils, arranging and adapting them to the growth and support of vegetable products, he built a habitation for intelligent, corporeal beings.

When too, he adorned the earth with trees beautiful to the sight, and bearing fruit good for food; and planted in the soils seeds, and cereals, and grasses to vegetate and yield fruit; and finally, eastward in this beautiful Eden-world, planted and arranged a paradise and garden of delight; he was fitting up and garnishing an inheritance and home for some choice inhabitants. When he peopled the earth with many varieties of animal species, without the intelligence to know their Creator, or moral perception to make them accountable subjects of his dominions, yet most beautiful and useful in their natures, he created those animals to subserve the happiness of the higher intelligences to whom they should be in allegiance. And when God lit up the sun, and moon, and stars and firmament with light to shine upon this otherwise dark planet, he lit up the world with never failing sources of light, and inexhaustible, that its future inhabitants might enjoy the inheritance prepared for them.

2. The interest the intelligences of other worlds manifested on the laying of the foundations of the earth and on its final completion, is evidence that God made it to be inhabited forever. "The morning stars sang together, and all the sons of God shouted for joy." Job. 38: 7. The inhabitants of those stars of light being permitted to see the new planet creating and created, saw that its Creator had some eternal wise design in view. When we see a new dwelling begun and finally completed, we conclude that it is building and built for some man. And the character of the house or mansion determines in our minds in some degree the quality of its future possessors. Again, the interest which the Creator seemed to invest in the building of the earth, the fact that he invited the celestial inhabitants of other worlds to witness his begun and finished work, was to their minds also an evidence of a great and glorious, and wise design. Their primitive hopes in respect to this globe, their anticipations and their joys, will not be in vain, though now obscured for a season by sin and the curse. The redemption of man and his inheritance, "angels desire to look into." They are still interested witnesses of earth's future.

3. The fact that the Creator of all was fully satisfied with his completed works, is another evidence that he made the earth to be a habitable world. "And God saw everything that he had made, and behold it was very good." Gen. 1: 31.

The Most High does not create worlds, as children build cob-houses, to dash them to pieces again, neither did he the earth; "He created it not in vain, he formed it to be inhabited." The Son of God has been manifested to redeem, and not destroy, the creation subject to the curse; he will destroy the devil and his works. 1 John. 3: 8.

4. Though the earth is subjected to the curse for man's sin, yet it has been preserved marvellously for six millenniums amid all the throes and agonies of nature; and is destined to be so still. This the Scriptures fully affirm. "One generation passeth away, and another generation cometh; but the earth abideth forever." Eccl. 1: 4. "Thou hast established the earth, and it abideth." Ps. 119: 90. Notwithstanding the vanity of man and all his works, the earth abideth! Though rent by earthquake, and upheaved from its very foundations; though swept by storms, it standeth! Though the fountains of the great deep have been broken up, and its doors unbarred, so that its abyss of waters have submerged the whole surface of the globe, and destroyed its wicked population, still it survived the deluge! Earth has continued to this day under the accumulated curse of the ages! Continued, though its ribs and foundations have been shattered and broken by a thousand convulsions. Though within its bowels are pent up fires, a vast sea of liquid, molten lava, that threatens its destruction! It withstood the rending of its rocks at the crucifixion of the Son of God! And we are assured, that though it is to be subjected to a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, when every continent, and island, and mountain is to be moved from their places and is found, Rev. 16, Isa. 24:—and "the heavens

pass away with a great noise, and the elements melt with fervent heat," "the earth also" be subjected to a deluge of fire issuing from its bowels as did the flood of water, and in connection with the gasses or dissolved atmosphere, in flames, the works of men in the earth shall be burned up, together with ungodly men. 2 Peter 3: 13. "Nevertheless we, according to his promise, 'look,'—to arise from the dissolved elements,—for new heavens and a new earth, wherein dwelleth righteousness." Meanwhile,

"The earth shall burn, and from her ashes spring New heavens and earth, wherein the just shall dwell."—Milton.

"The essential particles remain Of which God built the world again."—Pope.

The earth preserved amid such convulsions for ages, and at last molten to a sea of fire, and yet surviving, and coming forth from the flames as the Phoenix from her ashes, a new and beautiful world, a fit abode for holy beings as at the beginning, is proof sufficient that it is to abide forever as a habitable globe.

To be continued.

THE BEAUTIFUL LAND.

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where tears less well not drop, nor be dismayed,
And none shall ever die;
Where is that land, O where?
For I would hasten there;
Tell me, I fain would go;
For I am weary with a heavy woe;
The beautiful have left me all alone;
The true, the tender, from my path have gone;
O! guide me with thy hand,
If thou dost know that land.
For I am burdened with oppressive care,
And I am weak and fearful with despair,—
Where is it? Tell me where.

Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness, as he meekly bore,
Sorrow, and pain, and strife.
Think how the Son of God
Firmament with light to shine upon this
Other dark planet, he lit up the world
With never failing sources of light, and
Inexhaustible,—that its future inhabitants
Might enjoy the inheritance prepared for them.

Light and truth solicited concerning Antichrist.

CHAPTER I. SECTION VIII.

Daniel's prophecy of the saints being given into the possession of the Papal horn 1260 years, consistent with a small portion of the last part of this term being occupied by the dominion of antichrist. Also Paul's man of sin considered.

The prophet Daniel informs, (Dan. 7: 25,) that the saints were to be given into the hands of the little horn 1260 years. But if a portion of the last part of this term were to be occupied by the tyranny of antichrist, how is this prediction of Daniel fulfilled? Antichrist originates in the corruptions of Popery. He was to arise directly out of the putrefactions of that abominable collection of filth and impurity. . . . This solution may aid us in forming a correct idea of the predictions of Paul relative to the man of sin. 2 Thes. 11: 3-12: "Let no man deceive you by any means; for that day (the day of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things. And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

The apostasy of the Papal hierarchy is here predicted. Yet the power here predicted is to be destroyed by the brightness of Christ's coming at the battle of the great day. And one would be apt to conclude from reading the passage, that the power spoken of is to be the great dominant power of that day. And we are naturally strengthened in this conclusion from the allusion the essential part of the description appears to have to the noted passage in Dan. 11: 36, which relates to antichrist. These considerations seem to make the Romish hierarchy and antichrist one. I apprehend the fact to be, that the passage presents a complex view of Popery and antichrist; the former rising after the subversion of Pagan Rome, and the latter rising from the corruptions of the former in the last days. The passage, I conceive, contains a prophetic glance at the whole apostasy, both in its Papal and antichristian

form; saying some things peculiarly applicable to the one, some to the other, and some to both. Had no other Scripture predicted the rise of the Infidel power, subsequent to Popery, we should naturally have taken this prediction of the apostle as relating only to the Papal hierarchy, and should not learn from it the rise of the Infidel power. But as we are furnished with such a variety of predictions which evidently relate to a vast Infidel power, subsequent to Popery, we cannot suppose this short passage of Paul designed to contradict those passages, or indicate that they were to receive their accomplishment in simply the Papal power. This passage, then, must be viewed as a general description, or rather a glance of the whole apostasy, Papal and antichristian; viewing them in their natural connection; although other prophecies present them, as we have seen, as two distinct powers.

The man of sin, then, primarily, is the Papal hierarchy, and ultimately the Infidel power of the last days, which originated in the corruptions of that hierarchy, and in which the dominant power of the hierarchy was to terminate. Paul's man of sin properly comprises both those powers, viewed in their connection. Although they are two, when they go into perdition, the beast, and the false prophet; the last head numerically the eighth, but specifically the sixth, of the Roman beast, heading of its deadly wound received by Constantine, at the same time a new beast, ascending from the bottomless pit; and the Papal harlot, borne by him to her execution; yet they both unitedly go to constitute Paul's man of sin and that son of perdition, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming.

That description from the apostle which has been recited, viewed in the light of the other numerous and more distinguishing predictions, both concerning the Papal hierarchy and the subsequent Infidel power, seems necessarily to evince that the man of sin was of the complex character above presented; that he comprised both the hierarchy and the "atheistical antichrist, for he rises with the former, and sinks with the latter; and he has the characteristics of both; he is, in that prophetic glance, presented as one power, though other more definite predictions present him as two, as we have seen. He represents the whole Romish apostasy, both in its papal and antichristian form.

Thus we are taught in the prophetic parts of the sacred Scriptures to expect the rise of a terrible atheistical power, and a vast influence of infidelity, in the last days, or just previous to the millennium.

I do not pretend that I have adduced all the prophecies of this event. Various other predictions of it, especially in the Old Testament, will be noted in the future pages of this dissertation, where the way will be better prepared for them to be understood. I shall here add a comment on the words of our blessed Lord, (Luke 18: 7, 8): "And shall not God avenge his own elect, who cry unto him day and night, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Here we read of the coming of Christ to avenge his elect. . . . His coming at the battle of the great day, as well as at the end of the world, must be viewed as included in the prediction. And the question in the last verse implies that what has been called the Christian world will then be found overrun with gross infidelity.

But so great an effect implies an adequate cause, or a systematic propagation of infidelity. And the coming of Christ, at the battle of the great day, being to avenge his elect, implies, that this power of infidelity will then be found violently directed against his elect, or his cause. The operation of infidels, previous to the rise of antichrist, or beside that combination, which gave him birth, did not amount to that systematic propagation of infidelity necessarily implied in the rise of antichrist, although they had their influence in preparing the way for it. There was a want of unity and efficiency in their operations. The British infidels, Hobbes, Tindal, Chubb, Morgan, Woolston, Collins, Shaftesbury, Herbert, Hume, Bolingbroke, were antichristian indeed. Yet their operations and writings did not mark the rise of antichrist. They were destitute of that unity and efficiency of operation. Many of their first principles counteracted each other. And they matured no powerful, systematic opposition to the cause which they individually hated. It remained for infidels within the regions of Popery to remedy this happy effect. The latter were not only to propagate real infidelity in a far more energetic system, but were to furnish a fatal plan of uniting their minions and sophists of impiety against the cause of Christ, and to secretly inure their hearts to cruelty and deeds of violence, till they should be prepared to burst upon the Christian and civilized world like an overwhelming torrent of burning lava from a volcano! The uniting of their rivulets of infidelity into a powerful current, and swelling the latter by the confluence of numberless streams, into an overwhelming flood, and directing this mighty deluge against the principles of the Christian religion, and of

all virtuous civil government; this was to be the development of the infidel power under consideration; this the antichrist of the last times.

God who loves and seeks for truth and light.

[Original.]

MISSION JOURNAL.

Louisville, Ky, Dec. 23, 1864.

The mud that two days ago was ankle-deep, is now solid ground, with two inches of clean snow lying over it. Good walking again, for which I am thankful.

My work led me again to the great hospital at Jeffersonville, Ind. In company with Rev. Mr. Scott and Dr. Hays, delegates from Ohio, I started early for the ferry, and in half an hour reached the Indiana side of the Ohio river. The distance to the hospital from this landing is a little more than a mile, and in wet weather the road is truly impressive.

It would require too much space in a journal like this to give a full description of this great hospital—this almost city of sick and wounded men—and so I will state but a few things respecting it. It now contains three thousand soldiers, and orders have been received to make room for one thousand five hundred more. Add to this number that of officers, surgeons, nurses, clerks, attendants, cooks &c., and we have full five thousand persons in this hospital. There are twenty-seven separate buildings for the sick and wounded. They are each one hundred and seventy-five feet in length, and twenty feet in width. They are situated at equal distances, in a circle of half a mile in circumference, with the end of each toward the center of the circle. In front of these buildings and attached to them is a corridor extending around the entire circle, from which each building or ward is entered; so that it is never necessary to go out of doors to visit any ward where the sick and wounded are placed. This corridor, with its clean, smooth floor, is an excellent promenade for the convalescent soldiers. Directly across the center of this circle runs another corridor; this is open at the sides, and was designed to shorten the passage from the two opposite sides of the circle. On one side of this latter corridor, and near the center, stands a two-story building, containing the officer's quarters, offices, chaplains' apartments, &c. Attached to this and extending out to the circling corridor is another long building, in which are located the two kitchens, bakery, washing-room, engine-room, store-room &c. These kitchens are called full diet and low diet. One is for cooking that which is allowed to convalescents, and the other for that which is prescribed by the surgeons to the more sick. This latter diet embraces a list of articles quite extensive, including many delicacies.

I think it would astonish our New England housekeepers to see a dinner supplied for twenty-two hundred men cooked in twenty minutes, it embracing the usual variety of dishes. This the head surgeon told me he had done, and could now do it in less time even than that. Most of the work of cooking is done by steam and machinery. All meat is chopped fine before it is broiled. This is done by a machine of peculiar construction and rapid motion, propelled by steam power. In a few minutes a thousand steaks can be chopped and made into cakes, ready to broil. Meat for three thousand mince pies was prepared in a few hours the other day by this "revolving chopper." The apparatus for making tea and coffee is really an interesting thing. More than two barrels of each can be made at once, and in a few minutes; both pass through a process of filtering which renders their flavor much superior to that obtained by the common mode. For making soups, gruel and the like, large iron kettles holding each about a barrel are stationed at convenient points, with a pipe entering them at the bottom through which the steam is passed to boil them. The bake-room is also a place of curiosity. Much of the work is performed by steam power. Three thousand pies for Christmas are now being made in this room, besides bread and other articles of baked diet. Twenty barrels of flour per week are here cooked and disposed of. The cost of commissary stores per month averages about twenty-three thousand dollars. The wash-room is itself an immense laundry. The lady at the head of this department said she had this week thirty thousand pieces in the wash. The machine used for washing cost ten thousand dollars.

A chapel is being built about two hundred feet in length and forty feet in width, with a chaplain's room on each side. There are many other buildings connected with the hospital which are worthy of note; but I have perhaps extended my description too far already, and so will go no farther. Visited four wards to-day, in one of which I spoke publicly. I was requested to do so by the chaplain in charge. Benches were brought in from the corridor, and placed in the middle of the room. The ward-master then called all those who could, to come forward and be seated. There were about fifty who did this. There were many others who could not leave their beds, and some were so weak that it was with much effort

they turned their faces toward us. I did not expect to have any help in singing, as they had no hymn books, but was happily disappointed; for quite a number joined in, so I found they were not strangers to the songs of Zion. I spoke to them from Rev. 22: 14. There was not a listless eye nor turned away face in the room. Many seemed to feel the force of the text, and possessed a desire to "do His commandments," and so "enter in through the gate into the city." I was greatly blessed—seldom more; and when the exercises were closed many a weather-beaten face, and pale cheek came toward me with "thank you for coming—come again."

The nurses had now come in to dress the wounds of the wounded, and as there were some severe cases, I thought I would stay and see them dressed. I did so, administering what words of cheer and comfort I could to the poor, suffering, yet patient soldiers. I had engaged to meet the other delegates at 5 o'clock in the kitchen, and then start for home, but so interested had I become in conversing with the "boys," that it was nearly 6 o'clock before it occurred to me that the day was drawing to a close. I went directly to the kitchen, but found all had gone, and so across the bleak plain to the ferry I wended my way alone, thinking of the scenes I had witnessed during the day; still seeing the sad faces and mutilated forms of once cheerful and stately men. O war! who is responsible for thee?

Arriving at the ferry, found that one of the boats had been withdrawn, and the other had just left for the Kentucky side; so I must wait nearly an hour before I can go over. Reached home a little before eight o'clock, weary and faint with the work of the day, yet with the sweet sense of duty done, and hope that in the day of Christ I will be seen that He was honored and some one saved. I had an appointment to speak this evening to the colored soldiers at the Taylor Barracks, about two miles south of the city; but arrived home too late to meet it. I am sorry—they will be disappointed.

Saturday, Dec. 24: Did not leave the rooms to-day. Replied to letters of inquiry relating to sick and wounded soldiers. This is one of the most important departments of the Commission's labor. Perhaps a statement in regard to it would be interesting to many.

The Commission are daily receiving letters like the following:

Chicago, Dec., 20, 1864.

To the Christian Commission:—My son belongs to the 81st Regiment Illinois Volunteers, and I see by the papers that he was wounded at the battle of Franklin, Tenn. His name is William Flint. Will you be so kind as to ascertain what hospital he is in, and write to me, stating his condition.

MARY A. FLINT.

Letters similar to the above come here from all parts of the country and are replied to by the Commission. There is considerable labor in this, as our friends will see. On the reception of these letters, the first thing to be done is to go to the Medical Directory Office where a register of the names of all the killed, wounded and sick soldiers in this department is kept. You present the names of those you wish to find, and the clerk turns to his books, and if the inquirers have made no mistake, either in the name of the soldier or in relation to his being killed, wounded or sick, you are pretty sure to get information respecting his whereabouts. If he is dead, you are told where he died and the date of his death, but no more. If he is wounded or sick you are told so, and the hospital in which he is. If he is in one of the hospitals here, then you go in search of him. Some of these hospitals are five or six miles apart. Whether you find the soldier or not you must write to the friends who make the inquiry, and state the result of your labors. Often it is that if you fail to obtain information here in regard to the one inquired for, you re-mail the letter to another military station, and the Agent of the Commission there will search for the missing one in the hospitals at the station. As these letters of inquiry come daily and continually, all will see that it is no small amount of labor that is required to attend to them. The secretary has of late passed all these letters to my hands, with the words, "you will please attend to these." As I have said, this is a most important work. Thousands of parents, children, husbands, wives, brothers, sisters and friends are in this way brought into communication with each other. In no other way could this so well be done. It is also a most interesting work. To go searching through a hospital for a sick or wounded man, bearing a letter to him or some verbal message from home, which you know will make glad his heart, is not a joyless task; and in most instances to hear words of thankfulness, and see the tear of joy glisten in the sufferer's eye, is not a scene that will make worse a hard and selfish heart. No one can be engaged in this work and not feel that he is made better by it. I thank God for this experience. Nor less in value is the correspondence with the friends of these found soldiers. It sometimes calls for the best words of the heart in replying to these letters of inquiry. It will not do to be

CHRIST'S ILLUSTRATION OF THE REIGN.

After showing the reason why the marriage of the king's son was not celebrated at his first advent, viz.: the want of worthiness in the invited guests, he proceeded to point out the process by which the king would furnish the wedding with guests.

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." So those servants went out into the highways, and gathered together as many as they found, both bad and good; and the wedding was furnished with guests." Matt. 22: 8-10.

Who can fail to perceive in this passage, the issuing of the great commission after the resurrection of Christ. Before his royal entry into Jerusalem, he had said, "I am not sent but to the lost sheep of the house of Israel." And in sending the twelve, he restricted their labors to the same class, "the lost sheep of the house of Israel." But when that celebration to which the Jews were invited, failed for want of worthiness in the invited guests, He enlarged the commission so as to embrace "all nations," "all the world," "every creature." The ministers of Christ cannot now go amiss in extending the invitation to the marriage supper of the Lamb. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." The servants "gathered together all as many as they found, both bad and good; and the wedding was furnished with guests." The invitation is given indiscriminately, and at the day of judgment, all the nations having had the Gospel of the kingdom preached to them, will be gathered before the bar of God for inspection and award of sentence, before the celebration of the nuptials will take place.

"And when the king came in to see the guests, he saw there a man who had not on a wedding garment." The reception of the king at his first appearing was an official one. It depended on the action of the rulers of the nation to accept or reject the offer made to them. But now it is an individual work. Every sinner is invited for himself to prepare for this great marriage supper. That action being official, the result was conditional. The second coming and reign of Christ is unconditional, and hence the offer to participate is individual; and the result with each individual of all nations is conditional. Hence the question is individual. "Friend, how comest thou in hither not having on a wedding garment?"

It is sometimes asked, who is the man not having on a wedding garment, or who does he represent? The Lord answered the question by saying, he represents the many. "For many are called, but few are chosen." The great mass, then, to whom God has sent the invitation to come to the marriage supper of the Lamb will not be chosen as guests for the want of a wedding garment, the beautiful white robe of "The righteousness of the saints." There can be no excuse for such a want; the invitation is free and full; the provision is abundant, the robe to be had for the asking. What excuse then, can be given by any sinner in the day of judgment, when he shall pass the grand review if he shall be found not having on a wedding garment? Must not all, like the man in the parable, stand speechless and condemned, who neglect the rich provision made for them? But the doom of the unclothed will be dreadful.

Bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

The chosen or elected only can go in and inherit the kingdom.

Under the old covenant, the election of the subjects was national, and that nation was elected from all other nations to be taken into covenant with God. But the final heirs of the kingdom of heaven will all be personally elected or chosen to that privilege. And they will be elected "According to the foreknowledge of God, the Father," the great king, who makes the marriage. "Through sanctification of the Spirit," have the "fine linen, white and clean;" "Unto obedience, and sprinkling of the blood of Jesus Christ." This, and this alone will give any soul a qualification for admission to that marriage feast.

These guests have been preparing, and their numbers have been swelling those 6000 years; and by-and-by, the number will be filled up, and the marriage take place; and the wedding be furnished with guests.

This is our Saviour's own illustration of the kingdom of heaven, or his personal reign on earth. How forcibly he teaches the postponement of the marriage, from the first to the second advent, and day of judgment. Can we, in the light of this prediction, look for anything but as literal and personal an appearing in royal character at his second, as there was at his first advent? Why are his professed disciples so unwilling to recognize his royal claims. And why will sinners be so reluctant to submit to his authority and prepare for a part in his glorious reign?

TO NEW YORK SUBSCRIBERS. POSTAGE AND DELIVERY.

To avoid all further difficulty about payment of postage and delivery in New York city, we will pre-pay each paper which goes to that city up to Dec. 31, 1865, and will have it stamped on each wrapper this week and next. Let each subscriber keep one of these wrappers safely by them. And when a carrier demands the four cents, make him wait till you can go and get this receipt. This is the only plan we can devise to remedy the evil of unjust postage in that city.

Don't fail to keep your stamped wrapper, this week or next. If you do not attend to this, you will be liable to four cents postage for each paper. We will do the same for every new subscriber in New York city during the year.

thing paid for the support of one's family, should be reckoned as any part of the cost of his yearly income. To this properly belongs what is paid for the services of physicians, nurses and domestics, life insurance, insurance and taxes upon the homestead. The whole cost of living, including the above, in our judgment, should come out of the remaining nine-tenths. When the tenth has been conscientiously devoted and faithfully given to the Lord, it is our firm belief that the remaining nine-tenths, with God's blessing this secured, will spend better, and go farther in the support of any family than the ten-tenths will without that blessing. We have not space to argue that point now, but in that faith we honestly and firmly stand. On that principle we say that poor families and persons of small income, can afford to give the tenth. As we view the subject, they cannot afford to withhold it.

Let no one misunderstand our position on the subject of giving the tenth. For the sake of clearness, we will here re-state some of the points.

1. The tenth should be given exclusively for the support of the public worship of God, for supporting the ministry and sustaining the preaching of the gospel at home, and for spreading it abroad in other lands. What we give to the poor and to other benevolent causes, should not be included in the "Lord's tenth." To this conclusion we must come, if we follow the analogies of the Old Testament.

2. The "tenth" is only the lowest part of the scale, even for the support of the Gospel. The poor should never give less; the rich, who can do it without embarrassing their business or their families, should often give more, and rise above the tenth according as the Lord prospers them, and the cause of the Gospel demands. As the claims on our benevolence are much greater under the Gospel dispensation than they were under the Mosaic, the New Testament standard of giving cannot fall below that of the Old Testament, but should rise above it in proportion to the increase of our privileges and corresponding obligations.

We believe our Heavenly Father would have all and each one bear a share in the responsibility of evangelizing the world, become regular and systematic in benevolent contributions, and under no circumstances give to God less than a tenth, but often more, and as much more as their love and faith would prompt, their means allow, and the necessities of the cause demand. The Lord will take care that no one shall suffer for any judicious gift made to his cause. He promises a hundred-fold in this life, and in the world to come, life everlasting.

PILGRIM STANDFAST.

A stanch old pilgrim he was as ever set out for the Celestial City. No persecutions, nor any allurements of pleasure, could turn him aside from the right way. Such a pilgrim was sturdy John Knox, who, when the lords of Queen Mary's court bade him stop his preaching, giving him but one alternative—"Silence, or the gallows"—would make answer: "My lords, you are mistaken if you think you can intimidate me by threats to do what conscience and God tells me I never shall do. Be it known to you that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the wind of heaven, or rot in the bosom of the earth."

The same Standfast blood beat strong in the heart of the martyr Hooper, when he went with a firm step to the fatal stake. "I am come hither to end this life," he said, "because I will not gainsay the truth I have formerly taught you." And when a pardon from the Queen was set before him, he cried out with a determined voice, "If you love my soul, take it away; take it away." The price of that pardon, he well knew, must be a denial of the faith. So Bishop Latimer, when summoned before the "bloody Mary," said, "I go as willingly to London to give an account of my faith as ever I went to any place in my life." As he rode through Smithfield—that spot which had such a baptism of martyr's blood—he said, "Smithfield has grained for me a long time."

Perhaps it is quite as hard for Standfast to pursue its integrity amidst the temptations and pleasures of the world, as in fires of persecution. Where persecution hath slain its thousands, worldliness has slain its tens of thousands.

A poor woman in India who had embraced Christianity, was offered back the jewels and money which had been taken from her, on condition that she would return to her old religion; but she replied: "Oh, no; I would rather be a poor Christian than a rich heathen."

And still another. Mr. Judson tells us of who was very fond of her jewelry, yet desired to follow Christ. When he asked her if she was willing to sacrifice them for his sake, she was for a time much disturbed; but at length taking off the gay necklaces, which was her especial pride, she said, with sweet and touching simplicity: "I love Christ more than this."

Can we all, when the world holds out its glittering baits to us, lay them aside with the same steadfast spirit, and say with her, "I love Christ more than these?"—N. Y. Chronicle.

"SOWING LIGHT."—A blind girl came to her pastor, and gave him twenty-seven francs (\$5.40) for missions. Astonished at the large sum, the minister said, "You are a poor blind girl; it is impossible that you can spare so much for mission." "True," said she, "I am blind, but not so poor as you, perhaps think; and I can prove that I can spare this money sooner than those that see." The minister wanted to hear it proved. "I am a basket maker," answered the girl, and as I am blind, I make my baskets just as easy in the dark as with a light. Other girls have, during last winter, spent more than twenty-seven francs for light; I had no such expense, and can, therefore, bring this money for the poor heathen and the missionaries."—From the German.

this was in the case of my only brother.

I stepped out of the place of worship I was accustomed to attend, with a feeling of real desperation, secretly resolved either to obtain salvation that Sunday night, or to abandon the search forever. I went up to a youth with whom I was slightly acquainted. Only a little while before, the Lord had given him the knowledge of the Truth; so, after shaking hands, I waited by his side, longing for him to speak with me about my state of mind. Alas! he was silent. One after another, the congregation dropped out, and away to their homes, my young friend among the rest. I walked home with a lady who was residing at that time with my parents. The Lord had spoken to several unhappy hearts in that congregation, and she earnestly entreated me no longer to turn a deaf ear to His voice. She related, with an earnestness of manner I shall never forget, some accounts of conversions which had just taken place. Every word was to me a word of fire, and to this day I can repeat much of what she said. Little did she think how troubled a conscience she was addressing, and little did either of us dream of the scene awaiting us at home.

Going up to my bed-room (for the hour was late), I was surprised to find my brother not there. He had walked on before us, and I expected he would have been already asleep. I went down to seek him, and bid good night to my mother. I had scarcely opened her bedroom door, when she called me to her, and said with a full heart, "My dear—has laid hold of the Lord." Not another word did I hear; with a whirlwind of disappointment and rage in my breast, I flew up-stairs and threw myself on my bed. The voice of passion drowned every agony, and now trembling with anger, until I was called down to kneel with the rest; while prayer was made and thanksgiving offered to the Lord; and as I listened to the voice of solemn praise, my agitation gradually subsided.

"Surely you could resist the light no longer" some of you will be ready to exclaim. Alas! I had never been farther from the kingdom of God than at this moment. God, who sees all secret things, knew I had never sought Him aright. I was full of pride, and this event brought it out. I had indeed been concerned for salvation, and I was desirous of believing the truth, but mark me—selfishness was at the bottom of all my endeavors. God never answers selfish prayer, except in judgment. Selfishness is at the root of every sin; and in reality receiving Jesus, self is destroyed in our hearts. It was selfishness ruined us in the fall—the desire of glorifying self, at the cost of incurring God's displeasure. It was selfishness put a weapon into the first murderer's hands—the wish to obtain unworthily for self what God was pleased to account to another. It was selfishness planted the first grave, and carved the first image, for idol worship—the determination to exalt self's desire as to the nature of God, above His own revelation.

It was violence, the child of selfishness, brought a flood of water on the world, to destroy mankind. The earth, crowned by God with a rainbow of promise, arose from her baptism in water; but scarcely had that first rainbow faded from the brow of Ararat, before selfishness had brought down a curse for ever, on a third part of the world's population—the gratification of self by a guilty laugh. It was selfishness carried Lot into Sodom, and drove Jacob from his father's house, never more to behold the face of his mother. It was selfishness sold Joseph into Egypt, and selfishness that bound Israel there in chains of bitter affliction, during the space of four hundred years. But, above all, it was selfishness sold the blessed Saviour for thirty pieces of silver, and nailed Him to the shameful cross. It is in that wondrous scene we discover the true nature of self—and, in contrast with it, the nature of God. It is there selfishness unrobes herself, and comes out, in all the hideousness of her nakedness, glowering over the agonies of man's Redeemer. It is there we behold the Son of the Highest, who had come forth from His Father's bosom, to pass a life of sorrow, such as never man spent, that He might make His rebellious persecutors sharers with Himself. It is there we behold Him suffering at the hand of man a death of infinite anguish, because man prefers the wages of sin, if earned by SELF, to eternal life, if the gift of God.

I would pause here. There is something so affecting in the spectacle, that the wonder is, that the whole world, in beholding it, does not, of its own accord, cast out the unclean spirit of selfishness, and mourn for its sin, as the remnant of Israel will, in days yet to come, every man apart. My dear young readers, I would have you also pause. Consider, and not for the moment only—will you still persist in exalting this unclean spirit of selfishness above the holy Saviour, who was so compassionate, and so unselfish, that He died for His very enemies?

I said, selfishness was the secret of my unbelief, and I beg you to remember this. I have to tell you that all my serious impressions passed away, and I should be sorry to give you an idea that mine was real sorrow for sin. Wherever there is heartfelt repentance of sin, and desire—however faint—to please God, I believe he never allows the sinner to throw these off until the work of conversion is accomplished. Wherever there is apparent earnestness for salvation, and a subsequent return to carelessness and sin, the secret cause is selfishness. The desire itself has the nature of sin, and the succeeding relapse is always deeper and darker than any that have gone before.

It was so with me. For months I threw off every thought of the momentous subjects which had for a while engaged my attention. I devoted myself to the passing business and vanities of my every-day life, and dreamed for the future of worldly pleasure and distinction.

Towards the close of this dark period, the scene with which this little narrative opened occurred; and, although I dismissed all thought of it for a time, there was seed then

Lincoln, Knox and East Kennebec Counties. S. H. Partridge, J. R. Hall, J. Carr, J. Semes.

Waldo County. F. A. Baker, John Morrill.

Piscataquis and Penobscot Counties. Israel Dammann, Thomas Smith, N. G. Read.

Washington, Hancock and Aroostook Counties. C. H. Leverton.

Adopted. Resolved, That we in Conference assembled, recommend to all our ministers and churches, to unite in carrying out this plan, in order to obtain the more regular and frequent labors of the ministry, and advancement of the Gospel. Adopted.

Moved, That we adjourn to meet again at the call of the Committee. Carried.

L. L. Howard, President.
C. H. Leverton, Secretary.

THE FORGOTTEN LETTER.

Continued.

I recollect well the afternoon on which this state of mind reached its climax. It was a very hot day. I had been out, sketching an old castle, with the adjacent landscape, great part of the morning, and everything had gone wrong. Do as I would, I could not draw the outlines properly. The lines were not straight, the perspective was false, the figures were out of proportion. You may conceive the effect all this had on me. After dining on the rocks (I was staying by the seaside), I went, probably the only unhappy one among the party, in company with my parents and one or two others, to the house of a friend, at a little distance from the shore. We were all taken into a small parlor, where only window overlooked a boat-builder's yard. Instead of joining my brother and sister, as I should have done under other circumstances, I went to the window alone, and passed the time, partly looking at an old schooner, which was being flukered up on the stocks, and partly thinking over the morning's fruitless work.

I do not distinctly remember what first arrested my notice in the conversation that was going on in the room. I believe it was something about two or three cases of conversion among children, of which I had heard before. However this may have been, what followed printed itself deeply on my memory. A letter was being read by my father, and the language was such as to fix my thoughts at once. I turned partly round to listen, and saw every one breathless with attention. The letter was from a lady with whom I was well acquainted, and its tone was one of great joy and thankfulness to God. It related another instance of the Lord's grace to a young person. Quickly turning my face again to the window, in order to conceal the interest with which I was listening, the thought came as distinctly as if it had been spoken. "Everybody is getting saved but me!" As sentence after sentence was read—for the letter gave a full account of the conversion—they fell like mill-stones on my heart. I tried to put off the subject, by looking at the workmen opposite, but it would not do. They were driving great nails into one of the schooner's ribs; and, as every stroke of the hammer fell on my ear, the sound was like an echo to—"Everybody is getting saved but me!" The quaint old women, and odd little girls, who were gossiping, or picking seaweed for fuel on the opposite shore, all looked as if they were rejoicing that they should be saved, while I should be lost. There was no rest for me that day; and for several weeks I continued anxious for salvation. Tossed and agitated in soul, I might then have found out what "obtaining peace" meant. But my eyes were sealed, and every avenue through which peace might have flowed seemed shut. I was told simply to believe on the name of Jesus, and I did not know what the words meant. Believe on Jesus? Yes, I believed him to be the Saviour of the world generally, but could not persuade myself that He had blotted out MY sins. Even what I did acknowledge, was theoretic doctrine founded on man's word. I believed Jesus to be the Son of God, because I had always been told so, not because I had faith in God, who revealed it in the Bible.

Now for trying to keep the law! I did not suppose it would save me, but thought that, at any rate, to observe it would lighten my load of guilt. So I tried. What was the consequence? Why, that the burden, instead of pressing more lightly, increased in weight; for when I measured my feelings and deeds by that incomparable standard, they seemed far worse than when I used only the general notion of right and wrong. At last, I gave up in despair, and wrote to a dear Christian friend.

"I cannot do right—I wish I could." A day or two passed over. I returned one afternoon from a weary walk, more oppressed than ever. A letter, in answer to mine, had been put into my hand a few minutes before, and I hastened up-stairs to read it, alone in my bedroom.

I sat long, silently meditating the contents of this letter. They were, in substance, what I had heard a thousand times before; and there now seemed nothing on which I could lay hold to save me. The time had not yet come when God would breathe the spirit of life into words, otherwise dead, and endow them with power to arouse my fears, or to calm my troubled conscience. I cannot help wondering, sometimes, when I look back to this, and many other such seasons, that words so powerful and simple as I had often heard, on the most important of all themes, and which have since come to me with so much force, so many scores of times, have fallen powerless on my heart; and I cannot but adore the infinite mercy of God, that He should, at that time, have sent away the thick veil that was between His Word and me.

I sat long and silently; the afternoon wore away, and I arose, heavy in heart, with the great question "Eternal life, or eternal death?" still uncomprehended and unsettled. I put the letter sadly away, and went on as before, sinning and miserable.

It was a short time after this, I was first brought into immediate contact with the power of God in conversion; and, children,

tract the Church of God, and prevents us as ministers of the Gospel, from laboring together in harmony. Adopted.

Adjourned till 1 o'clock, P. M.

Tuesday, P. M. Proceeded to consider the following question: Do the Scriptures teach a resurrection of all men to life? The discussion of this question consumed the afternoon, and at 4 o'clock, the following resolution was presented: Resolved, That we understand the Scriptures to teach the resurrection of all men to life. Adopted.

Adjourned till 9 o'clock Wednesday morning.

Wednesday, 9 o'clock, A. M. Received into membership Elders Sanford H. Partridge, Isaac Wight and Clarkson Goud.

Adjourned at half-past twelve for thirty minutes.

Wednesday, P. M. Moved, That we form ourselves into a Committee of the Whole, to investigate the subject of Sabbath keeping. Carried. Eld. I. Wight chosen Chairman. The following was the question submitted. Is the Seventh Day Sabbath now binding on the Christian Church, and to be kept as holy time?

The Committee adjourned at 4 o'clock till half-past twelve Thursday noon. Conference adjourned till 9 o'clock; A. M., Thursday.

Thursday, 9 o'clock, A. M. Met per adjournment.

Moved, That the Committee of the Conference be instructed to give to Bro. Burleigh S. Emery a certificate, recognizing him as an ordained minister of the Advent body. Carried.

Moved, That Bro. John Semes be received as a member of this Conference. Carried. Resolved, That a committee of three be appointed by this Conference, to divide their State, or portions of it into circuits, over which ministers shall be appointed, whose duty it shall be to see that their respective fields of labor are looked after to the best of their ability; and that we recommend to the friends of those respective circuits, to do all they can to sustain such ministers in their labors. Adopted.

Moved, That the Committee be appointed by the Chair. Carried. Names: S. H. Partridge, R. R. York, and I. C. Wellcome.

Resolved, That we, the ministers of this Conference, raise \$200 00 or more, for the purchase of books and tracts, and their distribution in the State of Maine; and that the Committee upon circuits be the Managing Board for the selection and distribution of the same. Adopted.

Moved, That Bro. I. Wight be appointed Treasurer, to have charge of the fund raised for this purpose. Carried.

Adjourned till Friday, 9 o'clock, A. M. The Committee of the Whole met at half-past twelve.

Moved, That Bro. Goud discuss the Sabbath question with Bro. Howard. Carried. Bro. Howard took the affirmative, and Bro. Goud the negative of the question before stated. Each disputant occupied ten minutes. The discussion continued until about 4 o'clock, when, as the disputants were growing weary, it was found necessary to close. And as Bro. Howard was unfortunately called away at this juncture, the discussion could not be resumed on the morrow. The Committee therefore dissolved.

Friday, 9 o'clock, A. M. Meeting opened as usual by prayer. The Chairman being absent, the meeting was called to order by the Secretary, and Bro. S. H. Partridge was chosen President. The following resolutions were then presented.

Resolved, That it is the duty of the ministers of this Conference, to counsel and advise persons who think they have a call to preach. Adopted.

Resolved, That we, as a Conference of ministers, cannot give countenance to the ordination of men for the work of the ministry, whom we regard as not called of God to that work. Adopted.

Resolved, That we believe that the promulgation of the doctrine of the Seventh Day Sabbath, as interpreted by the publications emanating from Battle Creek, and the non-revival of the wicked dead, from elsewhere, are contrary to the teachings of the new covenant, subversive of the Christian faith, and tend to distraction. We therefore exhort all our brethren not to encourage their circulation. Adopted.

Resolved, That the law of faith by which man is justified or condemned, is the doctrine of Christ as brought to view in Romans 10: 5-11, and John 8: 18, which law is established by the death and resurrection of Christ. Adopted.

Adjourned for thirty minutes. Called to order at half-past twelve.

Moved, That a Committee of three be appointed by the Chair to draft a constitution, to be presented at the next meeting. Carried. Committee, I. C. Wellcome, Wm. Mitchell and I. Wight.

Moved, That Bro. Goud be ordained at some convenient time in the future. Carried.

Moved, That a committee of three be appointed by the Chair, to call the next meeting, and appoint the place. Carried. Bro. Dammann, Wight and Mitchell were re-appointed.

Moved, That the Secretary be instructed to prepare a report of their meeting, to be published in the *World's Crisis* and *Advent Herald*. Carried.

The Committee upon Circuits then presented their report.

REPORT OF THE COMMITTEE UPON CIRCUITS.

Your Committee present the following for your consideration, relating to the divisions of the States into sections, for the more regular and systematic labor and watch-care of the ministry, as indicated in your resolution.

York County. Bro. Wm. H. Mitchell, B. S. Emery, A. P. Hyde.

Cumberland and Sagadahoc Counties. R. R. York, I. C. Wellcome, C. Goud, H. D. Read, H. Jordan.

Oxford and Androscoggin Counties. J. A. Libby, True Jordan, E. M. Haggart, Eld. Abbott, J. C. Wheeler.

Kennebec, Franklin and Somerset Counties. H. B. Senvey, D. M. Hanscomb, Isaac Wight, L. L. Howard, N. F. Nason, Elds. Meader and Goddard.

indifferent when replying to a mother's fond and affectionate letter to her son. If our friends could read some of these letters, we think their eyes would moisten and their heart swell with emotion. A mother's love is here expressed, if no where else. Yet language everywhere is too meaningless and barren to convey it.

Sunday, 25th. To-day is Christmas, and all the delegates have agreed to preach from the following text: "And the angel said unto them, fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 10, 11. It has been a working day with us. Each went to his post this morning with almost an inspiration; and never perhaps since the Commission was here established was there so much effort made for the salvation of men. Bro. Child went in the morning to Barracks No. 1. Preached to a large number of Kentucky soldiers. A deep religious interest has been manifested among these soldiers for some weeks. Meetings are held with them every evening, and many who have been in a backsliding state have been reclaimed, and also some conversions. Bro. C. has labored with these men most earnestly, and faithfully, and God has greatly blessed his efforts. The work is still going on. By invitation I preached in the morning for the chaplain at the Taylor Barracks. He was present and listened with much interest to my discourse, embracing the two advents; and after the close of the meeting, thanked me in the presence of the colonel for my services, adding that he should like to have some farther conversation with me. Since then he has visited the Rooms, and we find him to be fully with us in all our pre-millennial views. He is really attached to us, and wants us to come to his regiment and labor with him. Afternoon. Bro. Child preached to the Refugees. These are mostly women and children who have either escaped from rebellion, or been sent north by the military authorities. They are subjects of pity and charity. The Agent sent me in the afternoon to address the children of the City Mission Sabbath School. I was cordially received by the missionary, and his wife, who assists him in the work. A large school has been gathered by their labors, and with good teachers much can be done for this great class of uneducated and neglected children in this city. The school will doubtless well compare with those of the same class in our Eastern cities, but it lacked, as many Sunday schools do, order and attention to the lesson. But little progress can be made in any school without these, and both superintendents and teachers are greatly at fault when these are lacking.

Evening. Went alone to Taylor Barracks, and spoke to a colored regiment from this state. Passing through the city I was reminded of a forth of July night in Boston. In nearly every street were fire-works incessantly exploding. Crackers, Roman candles and rockets, were blazing in every direction, and it was with great difficulty that I could urge my horse along. This is a Christmas evening in Louisville. True it is Christmas, but what a way to observe it! I thank God that my native place and education were not here. I have more than one reason for this.

Saturday, Dec. 31. This day ends the week and the year. An hour for reflection and retrospection. What has been done? Has it been done right? Does God approve? Can I answer these questions? Nothing has occurred the week past apart from the common routine of life and labor here. Some of the delegates are sick, and this has been the case ever since we came. The labors of the Commission are most exhausting, and but few can bear them; and besides, the climate is so changeable that unless the greatest care is taken by northern men, they will contract colds, chills and fever. It is remarkable that neither of us have yet been sick. In my own case it is certainly so, exposed as I have been to all kinds of weather and the worse influences of the sick room. Our friends may rest assured that God has defended us on every hand. In Him we trust; not only for health, but for an open field in which to labor when our term with the Commission expires. We have now less than three weeks to spend here, and although we know we are doing good, yet we feel that this is not our legitimate work, having been sent into another field. But the experience we are obtaining is worth everything to us. Those friends of Christ and the poor slave, who have given so liberally toward this Mission shall not feel that we have been slothful in the field to which they have sent us; nor say that we have not sown the seed, while they look to God for the increase. I. I. LESLIE.

REPORT OF THE MAINE SECOND ADVENT MINISTERIAL CONFERENCE.

Met at Richmond, Me., at 10 o'clock, Tuesday, Jan. 3, 1865. Meeting opened by prayer.

Eld. L. L. Howard was chosen President, and Eld. C. H. Leverton Secretary for the ensuing year.

The report of the last meeting was called for, read, and accepted.

Moved, That a committee of three be appointed by the Chair, to prepare business for action of the Conference. Carried. Elders, R. R. York, N. G. Read, and Wm. Mitchell were appointed.

The committee reported the following items for action: first, To see if we, as ministers of this Conference, are laboring together in harmony, for the welfare of the Church of Christ, and the salvation of our fellow-men.

Second, That we devote each afternoon session to the investigation of the Scriptures, on such points of doctrine as it may be thought best by the Conference to consider.

Report of the Committee accepted.

The following resolution was then presented:

Resolved, That the presentation of anything as a test of Christian fellowship, except Christian character, has a tendency to dis-

ing the year from the time they subscribe to the end of the year.

Subscribers will therefore please pay us the postage, 20 cents a year.

Bro. Huse will receive and remit money and names as our agent as heretofore—but we shall keep all accounts with subscribers in that city from Jan. 1, 1865.

THE TENT ENTERPRISE.

We invite the special attention of our friends to the proposal we now have to make. Bro. A. Brown, has gone to Pike, Muscatine Co., Iowa, and devoted himself to the work of the ministry in that section. The cause is low, and friends few and far between, but few able to do much. They propose if brethren and friends abroad will help them to get up a large tent, with which Bro. Brown and some one to go with him will travel and lecture next summer. Such a tent as will be needed, will cost at present prices probably \$500. This is a true mission field and we heartily approve it and commend it to the liberality of the brethren. We believe it will do great good.

Remittances for this tent may be sent to this office or to Samuel Overturf, Pike, Iowa, or to Rev. A. Brown, Pike Iowa. This work if attempted next season must be done promptly in order to be ready when the season opens.

Those wishing the services of Bro. Brown for courses of Lectures, Protracted Meetings, Conferences, &c., will address him as above.

News of the Week.

WAR NEWS.

Gen. Butler has been dismissed from command of the army below Petersburg, and ordered to report at Lowell. It is reported that Gen. Burdette is to be his successor.

Senator Foote of the Rebel Congress, in attempting to escape from the Confederacy within our lines, was arrested by the Confederate authorities and taken back to Richmond.

Gov. Brown, of Georgia, has furloughed and sent home all the Georgia Militia, to report again for duty when called for, which he thinks will not be soon.

Gen. Sherman at last accounts was at Grahamville, S. C., but his movements were shrouded in mystery.

Mr. Blair, of Maryland, is reported by the Richmond papers as being in that city on a peace mission, but with what success, they do not know.

The Tennessee Union State Convention consisting of nearly 300 delegates, unanimously nominated Parson Brownlow, of that State, as candidate for Governor. He, in accepting the nomination promises if elected, to make speedy and clean work in clearing the State of guerrillas.

Missouri has amended her State Constitution and abolished slavery, and now stands among the sisterhood of free States.

The State Convention of Tennessee has also passed a resolution prohibiting the Legislature from recognizing property in man; and another abrogating the secession ordinance of 1861. All these are to be submitted to a vote of the people on the 22d of February next.

Desertions from Lee's army are numerous.

PERSONAL ITEMS.

Mr. Richardson, the New York Tribune correspondent who has been in a rebel prison 18 months, has been released and reached the Union lines.

Hon. Edward Everett died at his residence in this city of apoplexy, about four o'clock on Sunday morning, at the age of 70. He was a highly esteemed citizen, and his death will be deeply and sincerely deplored. His funeral is to take place on Thursday next.

The President has issued an order directing all the authorities of the United States at home and abroad to pay him the customary respect. He was an able statesman and true patriot.

POPE'S BULL.—Pope Pius IX has addressed to "the Church throughout the world," an encyclical letter denunciating of what His Holiness is pleased to term the progress of radical ideas, loose notions of civil government, demoralized and demoralizing literature, disrespect for ecclesiastical authority, and a vast variety of other grievous things which distinguish the "evil days" on which we are fallen.

About 10,000 pieces of Roman money, principally of the reigns of Augustus, Tiberius, Claudius and Nero, have been discovered in the bed of the Mayenne, at St. Leonard. Their presence is explained by the fact of a dangerous ford having formerly existed at this spot, and the custom of travelers to throw in the river pieces of money *ex voto*.

WAR CHRONICLE FOR THE YEAR 1864.

Death of Gen. Corcoran, Jan. 5.
Gen. Rosecrans assigned to the department of Missouri, 22.

Arkansas free state government inaugurated, 23.

Rebels attack Newbern, but are driven back to Kinston, Feb. 2.

Battle of Olustee, Fla. Union loss 1500. Great slaughter of colored troops, 20.

Kilpatrick starts for Richmond, 28.

Col. Dahlgren murdered by the rebels after being taken prisoner, March 4.

Vallandigham advises riots in case of drafting, 7.

Red River Expedition gets under way, 12.

Gen. Grant appointed Commander-in-Chief of U. S. A., 12.

Twenty-three Union soldiers hung at Kingston, N. C., 16.

Union forces start from Little Rock to cooperate with Red River Expedition, 22.

Army of Potomac organized by Grant and divided into three corps under Hancock, Sedgwick and Warren, 23.

Lieut. Gen. Grant assumes direct command of Army of Potomac, 24.

Sherman's expedition returns to Vicksburg after twenty-two days of devastation in Miss. and Alabama, 27.

Rebels defeated at Cane River, 28.

Red river expedition reaches Grand Ecore, April 5.

Union defeat at Pleasant Hill, 8.

Union defeat at Mansfield, La., with heavy loss, 8.

Rebels defeated at Grand Ecore, 9.

Rebels defeated at Cane River, 24.

Army of Potomac crosses the Rapidan, beginning the grand campaign toward Richmond, May 3-4.

Battle of the Wilderness. Immense loss on both sides, 5.

Butler after making a feint up the York, suddenly sails up the James, and lands two miles above City Point, 5.

Gen. Wadsworth killed, 6.

Gen. Thomas captures Tunnel Hill, 7.

Battle of Laurel Hill. Enemy forced back, 8.

Sheridan destroys 100 cars and 1,500,000 rations, 9.

Gen. Sedgwick killed by a rebel sharpshooter, 9.

Sheridan's cavalry makes a dash within the outer defenses of Richmond, 11.

Butler entrenching at Bermuda Hundred, 11.

Grant proposes "to fight it out on this line if it takes all summer," 11.

Battle of Spotsylvania Court House. Heavy loss on both sides, 12.

Battle of Resaca, Ga., 15.

Attempt to seize the California steamer Ocean Queen, 16.

Union fleet on Red River run over the falls by the aid of Lieut. Col. Baily's dam, 16.

Sherman takes possession of Kingston and Rome, 20.

Sherman flanks Johnston at Altoona, 24.

Gen. Hunter begins his campaign toward Lynchburg, 26.

Gen. Sheridan captures Hanoverton, 27.

Battle of Coal Harbor. A drawn game, June 3.

Severe rebel defeat at Piedmont, 5.

Hunter occupies Stanton, 6.

Morgan with 3,000 men begins a raid into Ky., 7.

President Lincoln renominated, 7.

Grant crosses the Chickahominy, and marches for the James, 12.

Rebels driven to a point seven miles from Lynchburg, but Hunter is then obliged to retreat into Western Va. and loses several cannon, 17-18.

Unsuccessful assault on the rebel works at Petersburg. Loss in four days about 10,000, 18.

The pirate Alabama sunk by the Kearsarge off Cherbourg, France, 19.

Severe battle on the Weldon Railroad, 23.

Maryland Convention abolishes slavery, 24.

Sherman flanks Johnston at Kennesaw Mt., 28.

Resignation of Secretary Chase, 30.

Gen. McPherson killed by a rebel sharpshooter at Atlanta, July 2.

Harper's Ferry and Bolivar Heights evacuated by Union troops, 4.

Rebels invading Maryland. Gov. Curtin calls for 12,000 men; New York also called on for 12,000, 5.

Hunter's army reaches Parkersburg greatly worn out, 5.

Maryland invasion: rebel forces within seven miles of Washington, 11.

Col. Jacques and James R. Gilmore visit Richmond, 17.

Niagara Falls peace correspondence in progress, 18.

Rebels severely defeated at Peach Tree Creek in the Shenandoah, 20.

Explosion of mine under rebel works at Petersburg. Great sacrifice of colored troops. No advantage gained, 30.

Rebels retreating from Pa., are defeated at Cumberland, and lose much of their spoil, Aug. 1.

National Fast observed, 4.

Farragut captures the rebel fleet at Mobile Bay, 5.

Unsuccessful attack on rebel lines at Atlanta, 6.

Sheridan placed in command of the Middle Department, 7.

Surrender of Fort Gaines, 8.

Butler begins Dutch Gap Canal, 9.

Battle at Strawberry Plain. Rebel works carried, 14.

Capture of the Georgia by the U. S. steamer Niagara, 15.

Discovery of rebel plot in the North-west to control the Presidential election, 20.

Rebels make an attack on the Weldon road, but are defeated with great loss, 21.

Severe battle at Reams' Station. Union forces compelled to retreat, 22.

Surrender of Fort Morgan, 23.

McClellan nominated for President, 29.

Rebel army abandons Atlanta, and Sherman's corps marches in, Sep. 1.

John Morgan, the rebel guerrilla killed in battle at Greenville, Tenn., 4.

Pilot Pillow captured, and his garrison butchered by the rebels, 12.

Steamers destroyed on Lake Erie by pirates from Canada, 18.

Great rout of Early at Winchester by Gen. Sheridan, with immense loss of men and guns, 19.

Rebels defeated at Pilot Knob with heavy loss, 29.

Rebel works captured near Chapin's Farm, and New Market road captured and held, 30.

Capture of the Florida at Bahia by U. S. steamer Wachusett, Oct. 7.

Governors of several rebel states advocate freeing and arming slaves, 17.

Maj. Gen. Birney died at Philadelphia, 18.

Great battle at Cedar Creek. Rebels defeated by Sheridan with immense loss, 19.

Great battle at Cedar Creek. Rebels defeated by Sheridan with immense loss, 19.

Pleasanton defeats Price at Little Blue, 22.

Pleasanton drives Price Mine Creek, taking 1,000 prisoners. The rebel Generals Marmaduke and Cabell captured, 26.

Arrests at Baltimore for voting frauds, 27.

Rebel Ram Albemarle destroyed with a torpedo by Lieut. Cushing in Roanoke River, 28.

Maryland Free State Constitution goes into effect, Nov. 2.

President Lincoln reelected by 407,000 majority, carrying all but three states, 8.

McClellan resigns his commission, 8.

Rebel Manifesto to foreign governments, 11.

Sherman's army concentrates at Atlanta, 15.

With 47,000 men Sherman begins his march from Atlanta, 16.

Rebel Legislature abandons Milledgeville, 18.

Milledgeville entered by the army, 20.

Soldiers hold a mock legislature in the capital, 21.

Attempt by rebel incendiaries to burn New York, 25.

President Lincoln refuses to receive the great English peace petition, 26.

Battle of Franklin, Tenn. Thomas retreats to Nashville, 30.

Sherman's whole army arrives before Savannah, bringing 7,000 negroes and 10,000 horses and mules. Aggregate loss on the March 1,000 men, Dec. 12.

St. Albans raiders released, 13.

Sherman captures Fort McAllister on the Ogeechee, 13.

Naval expedition under Admiral Porter sails from Hampton Roads, 13.

Battle of Nashville. 2,000 rebels captured, 15.

Completion of the exchange of 10,000 prisoners at Savannah, 16.

Sherman demands the surrender of Savannah, 16.

Thomas pursues Hood beyond Franklin, capturing the rebel hospital and 3,000 wounded, 17.

Hardee with 15,000 men escaped from Savannah, 20.

Great rebel salt works at Saltville, W. Va., destroyed by Gen. Burbridge, 20.

Sherman's army occupies Savannah, 21.

Union loss in Tenn. since 16th, estimated at 7,000; rebel loss 51 guns, 18,000 small arms, 3,000 killed, 9,000 wounded and prisoners, 21.

Farragut made Vice-Admiral, 21.

Torpedo boat exploded at Fort Fisher, without damaging the rebel works, 23.

POLAND AND RUSSIA.

The Polish insurrection, which constituted the chief European complication in 1863, drew rapidly toward a close after the beginning of the new year. It never rose again beyond the character of a guerrilla warfare.

The secret National Government was finally discovered by the Russian government and its members executed. No important engagement between the Russian and Polish troops took place, and gradually and almost imperceptibly the whole insurrection died out. The Russian government adopted, with regard to the reconquered country, a number of salutary measures which cannot fail to aid in the political education of the people, and lead them onward on the route to civilization and prosperity. Emancipation is now an established fact. All the communities of the kingdom have a kind of municipal self-government. The system of public instruction has been thoroughly reorganized, and it can hardly be doubted that the reforms introduced by the Russian government will more effectually educate the Poles for the ultimate acquisition of their independence than any former event in their history.

The government of Russia put also an end to the war in Circassia, which for so many years had been to the empire a cause of very large expenditure. A large portion of the Circassians emigrated to Turkey, where many of them perished from starvation. Russian armies are also reported to have advanced far into Central Asia and annexed a considerable portion of Khokand.

TRKLEY.

Prince Couza, of the Danubian Principalities, begins to attract the attention of the entire civilized world by his radical reforms. He has consummated the political union of the two principalities of Moldavia and Wallachia, and thus constituted a new Christian country, which, though remaining tributary to Turkey, is strong enough to resist any encroachments and aggressions of the Mohammedan government. He has introduced general suffrage. He has broken the power of the Greek hierarchy, and made the Danubian principalities the most liberal among the countries professing the Greek religion. He has made the peasants owners of the soil which they have for centuries tilled, and which until recently belonged to a limited number of aristocratic families. He has introduced sweeping into the educational and judicial organization of the country. All this has been accomplished in the short space of five years, and it is therefore not surprising to learn that the Prince is very popular. The councils general, (Provincial Diets), which have been recently held, gave expression to the sentiments of the people. All of them sent addresses of congratulation; two voted the necessary funds for the erection of statues; four colleges to bear his name; and ten others, monuments to be erected in his honor.

DO YOU PRAY FOR YOUR PASTOR?

Dr. Payson, one of the most distinguished and successful of American divines, once said, "I am alarmed and distressed at the thought, that my people do not pray for me."

Dr. Payson was a revivalist, and very many souls were led to Christ through the instrumentality of his preaching. The real secret of his wonderful success probably was his own deep, fervent piety, and his constant nearness to the throne in prayer. But he was profoundly impressed that his own prayers were not sufficient, and that he needed in his work the aid of the prayers of every member of his congregation.

This need which Dr. Payson felt, is precisely the need of every minister of Christ. No true minister of Jesus can address himself to his work and feel that his success is

sure except he knows that his people, both in the congregation and in private, sustain him with their prayers. The apostles, inspired as they were, felt this need, and insisted upon being thus remembered. Paul desired the prayers of his brethren, that the "word of the Lord" might have free course and be glorified.

The labors of many a faithful minister have been hindered, and his success abridged, by the want of this co-operation on the part of the people. Instances are of frequent occurrence where a minister entering upon a new field, does so with the most anxious solicitude for the prosperity of the work and with an apparently firm determination not to be disappointed. But he fails to be supported by the earnest sympathy and prayers of those among whom he labors, and by and by, becomes disheartened, his energy and zeal are relaxed, the work fails to prosper as he had fondly hoped, and the people wonder why there is not a revival. Other instances occur where the minister enters upon his work with diffidence, scarcely hoping for anything more than the most limited success, but the people rally around him with their prayer and earnest sympathies, he is strengthened beyond his accustomed strength, and the work graciously prospers.

Without such a co-operative movement on the part of the people, even the Saviour's work was hindered and circumscribed. He could not, in a certain country, do many mighty works, because of the unbelief of the people. The strength of Moses will endure longer, and the armies of Israel be insured a more certain and complete victory, when the Aaron and the Hurs support his right hand and his left.

Christian brethren and sisters, would you have a gracious and powerful revival of religion? Would you see sinners converted, and backsliders reclaimed? Would you see the piety of your society deepened, and the place where you worship become beautiful, even as the garden of the Lord, then in constant and fervent prayer before God, remember your pastor.—*Reg. Telescope.*

QUARREL OR NOT QUARREL.

Two goats met one day on a very narrow path which wound around the verge of a precipice. They could not pass by each other. They were both very stubborn, and neither would back out and let the other pass; so they began pushing and butting each other, till by-and-by they both tumbled down to the bottom of the precipice, and broke their necks.

Sometimes children dispute about their toys, or try to have their own way, till they get to quarreling, get punished, and both of them lose the things disputed about. Sometimes men go to law, and nations to war, about nothing, and, after a long quarrel, leave off worse than they began. I once read about "the war for a bucket."

In the year 1005 some soldiers of the commonwealth of Modena ran away with a bucket from a public well belonging to the State of Bologna. The implement might be worth a shilling, but it produced a quarrel which was worked into a long and bloody war. Henry, the King of Sardinia, for the Emperor Henry the Second, assisted the Modena to keep possession of the bucket, and in one of the battles he was made prisoner. His father, the emperor, offered a chain of gold that would encircle Bologna, which is seven miles in compass, but in vain. After twenty-two years imprisonment, his father being dead, he pined away and died. His monument is still extant in the church of the Dominicans. The fatal bucket is still exhibited in the tower of the Cathedral of Modena, inclosed in an iron cage.

Now, instead of fighting like goats for the road, like children for toys, or like kings for buckets, how much better it is to act like Christians, and "Be not overcome of evil, but overcome evil with good." Rom. 12: 21.

An old man told the following story about how he conquered an enemy by kindness: "I once had a neighbor, who, though a clever man, came to me one bright day, and said, 'Squire White, I want you to come and take your geese away.' 'Why,' said I, 'what are my geese doing?' 'They pick my pigs when they are eating, and drive them away; and I will not have it.' 'What can I do?' said I. 'You must yoke them.' 'That I have not time to do,' said I. 'I do not see but they must run.' 'If you do not take care of them, I shall,' said the clever shoemaker, in anger; 'what do you say, Squire White?' 'I cannot take care of them now, but will pay you for all damages.' 'Well,' said he, 'you will find that a hard thing, I guess.'"

"So off he went, and I heard a terrible squalling among the geese. The next news from the geese was that three of them were missing. My children went and found them terribly mangled and dead, and thrown into the bushes. 'Now,' said I, 'I'll keep still, and let me punish him.'"

In a few days the shoemaker's hogs broke into my corn. I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the shoemaker came in great haste after them. 'Have you seen anything of my hogs?' said he. 'Yes, sir; you will find them yonder, eating some corn which they tore down in my field.' 'In your field?' 'Yes, sir,' said I; 'hogs, love corn, you know; they were made to eat it.' 'How much mischief have they done?' 'O, not much,' said I. 'Well, he went off to look, and estimated the damage to me to be equal to a bushel and a half of corn. 'O, no,' said I, 'it can't be. 'Yes,' said the shoemaker, 'and I will pay you overy cent of damage.' 'No,' I replied, 'you shall pay nothing. My geese have been a great trouble to you.' The shoemaker blushed and went home.

The next winter, when he came to settle, the shoemaker determined to pay me for my corn. 'No,' said I, 'I shall take nothing.' After some talk we parted; but in a day or two I met him on the road, and fell into conversation in the most friendly manner. But when I started on, he seemed loth to

move, and I paused. For a moment both of us were silent. At last he said, "I have something laboring on my mind." "Well, what is it?" "Those geese. I killed three of your geese; and I cannot rest till you know how I feel. I am sorry, and the tears came into his eyes. 'O well,' said I, 'never mind. I suppose my geese were provoking.' 'I never told anything of him for it, but whenever my cattle broke into his field after this, he seemed glad, because he could show how patient he could be. 'Now,' said the old man, 'conquer yourself, and you can conquer anything. You can conquer with kindness where you can conquer in no other way.'"

AN AFFECTING INCIDENT.

At the daily prayer-meeting, Fulton Street, New York, a request for prayer was made which moved all hearts. The writer, who was understood to be present, represented himself to be hopelessly intemperate. Neither prayers, tears, nor resolutions availed against his soul-destroying appetite. Very earnest prayer followed the reading of this request, and at its close a young man arose and said:

Two weeks ago I was a hopeless drunkard—a poor, lost man I was. My friends had made every effort to reclaim me, but with no avail. I had often resolved, with many tears, to break away from the cruel bondage in which I was bound. I took upon myself the most solemn vows that I would reform. What were resolutions and vows before such an inexorable enemy as mine! I could not stand to them a moment. At last I gave myself up to perish. There was no hope for me. I was given up, too, of all the world. In this state of despair I went down to the fishing banks one day. There I was attracted by the very pleasing countenance of a young man. I knew he must be a poor man, and a fisherman by profession. He helped me to understand the art of fishing. There was a world of happiness in his face. I loved to look at it. At last, out of gratitude for the little favors which he showed me, a perfect stranger, I took out my flask of liquor and offered him to drink.

"No," he said, "I never drink intoxicating drink; and I ask the Lord Jesus to help me never to touch it."

I looked at him with surprise, and inquired, "Are you a Christian?" "Yes, I trust I am," he said.

"And does Jesus keep you from drinking intoxicating liquor?"

"He does, and I never wish to touch it." That short answer set me to thinking. In it was revealed a new power. I went home that night, and said to myself as I went, How do I know but Christ would keep me from drinking if I would ask him? When I got to my room, I thought over my whole case, and then I knelt down and told the Lord Jesus, just as I would tell you, what a poor, miserable wretch I was; how I had struggled against my appetite, and had always been overcome by it. I told him if he would take that appetite away, I would give myself up to him to be his forever, and I would forever love and serve him. I told him I felt assured that he could help me, and that he would. Now I stand here, and I tell you all most solemnly that Jesus took me at my word. He did take away my appetite then, and there, so that, from that sacred moment of my casting myself on his help, I have not tasted a drop of liquor, nor desired to taste it. The old appetite is gone, and I tell you, moreover, that I gave myself to Jesus in that very hour, and I received him as a power in my soul against every enemy of my salvation, and he saves me in his infinite grace. I came at once to these meetings. I have been coming every day for two weeks, and O, what happy weeks! I am delivered through the power of Jesus from the awful destruction which was before me. Such has been the method of my relief.

The young man was known to some in the meeting as belonging to a distinguished law firm of New York.

A LETTER FROM "JACK HORNER"

WHO SAT IN A CORNER.

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

WHOLE NO. 1234.

BOSTON, TUESDAY, JANUARY, 24, 1865.

VOL. XXVI. NO. 4.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,
At 461-2 Kneeland Street, Upstairs,
BOSTON, MASS.

J. LITCH, EDITOR.
To whom remittances for the Association, and
communications for the Herald, should be addressed.
Letters on business, simply marked on envelope "For
Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.
REV. JOHN PARSONS, DR. J. H. HENDERSON,
REV. L. CHASE, REV. O. B. FASSETT,
REV. S. S. GUNN, REV. J. M. ORBROOK,
REV. D. L. ROBINSON, REV. I. H. SHAW,
REV. R. H. CONKLIN, REV. H. MAIBER.

COMMITTEE ON PUBLICATION, AND
L. OSLEY, J. PARSONS, R. R. KNOWLES,
J. LITCH, J. M. ORBROOK, J. H. HENDERSON,
J. H. HENDERSON, J. M. ORBROOK, J. H. HENDERSON,
J. H. HENDERSON, J. M. ORBROOK, J. H. HENDERSON.

[For Terms, &c., see Fourth Page.]

Communications

Original.

LIFE PICTURES FROM THE GREAT BIOGRAPHY.

CHAPTER 6.

Time flies apace, heedless of the devastation and ruin that it brings upon earth, and earth's sorrowing children. They bud, they blossom, they sicken, they die; the yawning grave opens to receive them; they sink into its bosom; "dust to dust, ashes to ashes," is repeated above them, and another generation springs up to walk in their footsteps, to repeat their drama, and to enter death's gloomy portals, and sleep the sleep that none waking this side the resurrection morn; the body goes back to the dust from whence it came, and the spirit returns to the God who gave it.

On still, on, with ceaseless march,
Time flies, nor needs thy calling;
While round his path both old and young
Like autumn leaves are falling.

Joseph and his brethren have finished their appointed time as sojourners here on earth; and they, too, have entered into the vale. Joseph had lived to close his father's eyes in death, and his children and his children's children, to the third generation, gathered around his own dying bed, and he had won from them a solemn promise, that when, according to Jehovah's covenant, they should go forth out of the land of Egypt even as God had declared to faithful Abraham, that they should possess the goodly land for an everlasting possession, that they would carry up his bones thither, that his dust might mingle with the dust of his fathers, in the promised earthly inheritance. Pharaoh, too, had laid down his scepter and his crown, he had cast aside his royal robes for the winding sheet; he had left his lordly palace and princely halls for the narrow house, and another king that knew not Joseph, now reigned in his stead, and ruled the children of Israel with a rod of iron. In years gone by, a mere handful of men, woman, and children, had entered Egypt, half famished, and dependent upon Egypt's governor; now they had waxed strong, and become a mighty nation, so that they filled the whole land. The Egyptian king watched their increasing strength and prosperity with envious uneasiness, for he feared that they would become even more powerful than his own people, and, asserting their superiority, they would go up out of the land, and cast aside at once and forever the power that now pressed them down to earth. Determined if possible to prevent this, and thus to retain within his dominions a people who were a source of vast wealth to his kingdom, he placed taskmasters over them to afflict them with their burdens. But God's chosen people were not to be crushed out of existence by the iron heel of oppression. While "man proposes, God disposes." All in vain they strove to weaken and break down that nation, whom God was strengthening to fulfill his purposes. The more they oppressed them, the more they increased, for He who has said, "My grace is sufficient for thee," put underneath them the everlasting arm of his mighty power, and they flourished and increased, in spite of Tyranny and oppression. When Pharaoh saw that all his attempts to crush the Israelites by grievous burdens, proved fruitless, he issued a decree that all the male children should be slain. Ah! then there was mourning in the land. Babies were torn from their mother's arms, and their little lives crushed out before their agonized sight. Heedless of the anguish and despair that rent those mother's hearts, heedless of their agonizing prayers and entreaties for mercy, they gave the little innocent ones to the mercy of the dashing waves of the river that ran through the midst of the land. Oh! then was heard the voice of lamentation and weeping; "Rachel weeping for her children, and would not be comforted because they are not." Many a house was shrouded in mourning, many a heart in desolation; many a bleeding heart, its very life crushed out, grew still and cold never to throb again at the magical voice and touch of affection. How deep the darkness, how heavy, how impenetrable the gloom that hung around and above them.

Yet the glimmering rays of Faith and Hope pierced through the midnight gloom, and, though faintly, very faintly they fell on many a heart, yet they were concentrating in their midst, to flash and blaze when fanned to life, like the moonlight sun upon the liquid wave.

Many and fervent were the petitions that were offered up with the incense that the morning and evening breezes wafted heavenward; many were the prayers that God would look down with compassion upon his chosen and afflicted people, and with a "high hand and a stretched out arm" crush the oppressor in the dust, and set the oppressed and down-trodden captive free. And God heard those petitions and prayers, he heard the cry of his suffering children, and answered it in his own appointed time. He suffered them to be tried in the furnace of affliction, that they might come forth from the refiners fire, "like gold seven times refined." Despite the vigilance of the king's servants, there was one apartment that they entered not by their blighting, blasting presence. In the dim recesses of that little room, angel watchers guarded the bed of cherub innocence and purity. There the desecrator's hand might never reach, nor his polluted breath taint the air consecrated by the breath of angels. With fear and trembling, yet with strong and living faith in Him who clothes the lily of the field, she hid away her little one from the destroyer's grasp, for well she knew, if the tyrant could but lay his hand upon her precious treasure, he would tear it from her, even though he tore her heart-strings assunder in the attempt.

For three short months she guarded well her boy; but at last it came, the time when no longer safe in her keeping. What could she do? Yield up her innocent babe, more precious than her own life, to the ruthless hands of murderers? Never, never! Her cheek blanched deadly white, all everything within that mother's heart revolted at the thought. Yet something must be done, and that quickly; for the eye of the vulture was already resting on her pet lamb; the lion stood ready to devour it; the human blood-hounds were on its track; their shrieks and howls already reached her ears; death, death for her darling, and worse than death for herself, seemed only a step in the future. She bent in silent agony above the babe who lay in placid slumber on his couch, little heeding the anguish that rent his mother's heart, or the awful fate that hung over his own head. Oh, ye who have pillored the curling head of your own innocent babe upon your breast, till all its little childish ways have twined themselves around your heart, till its little life seemed linked with your life, till all your pleasures, all your schemes for the future, centered in that one frail bud of life; till every rude and chilling blast that swept around it, seemed to pierce your heart with ten-fold power, and then have seen it rudely snatched from the parent stem, withered and fading; have seen it gasping in the agonies of death; have seen the lovely eye grow dim, the rosy cheek turn pale; the little form stiffen and grow cold, while the death-damps were gathering on cheek, lip, and brow; ye who have seen all this, ye can best realize the anguish of that mother's heart. And yet her babe was not dead. Oh, it would have been joy for her at that moment, could she have closed those little eyes and laid the precious casket in the tomb. Yes, she felt as if she could almost sever with her own hand the silver cord that bound to earth, rather than give him up into the hands of those bloody executioners. There was madness in the thought! Straining her boy to her breaking heart she rushed from her lowly cottage to seek safety for her child. But whither should she fly? Darkness was above and around her; not one pale star shone in the ether vault, to relieve the inky blackness that shrouded the earth, even as her own heart was shrouded in impenetrable gloom. But still she tarried not. Fear lent wings to her speed. In every falling leaf and breaking twig, she fancied she heard the feet of her pursuers. Ha! she stumbles, she falls; then up, and on, on with her precious burden still clasped against her heaving heart, till she reaches the river side. Oh! how it's angry waters seemed to mock at her in her despair. Wildly she called on God to save her child. The silver moon broke through the pall of clouds and revealed the surging waters of the rolling river to her gaze. They seemed to beckon her to come and lay down with her precious burden in its cooling depths, and find a refuge from the awful storm of woe and misery that threatened her. But an irresistible power held her back. Oh! how sweet, how welcome would be that rest which she could gain, by only one step forward, into the dashing waves. No more slavish toil, and worse than slavish fear; no more rending assunder of the fondest ties that bind to earth; no more agony and despair; but rest, rest. Why should she not fling off, at once and forever the burden of life, with all its attending evils, and be forever at rest?

Could she have looked at that moment only a little way into the future; could she have seen the pathway, through which unerring wisdom would lead her child; could she have seen the weight of responsibility that rested on that infant head; could she have known that a nation's safety, a nation's freedom, depended on that little life; how would her heart have been comforted; how would she have rejoiced even in this, the hour of deepest peril for her boy. Daylight was already glimmering faintly in the eastern sky, while the thick clouds that had obscured the starry hosts on high, were breaking away and lying in huge masses before the freshening breeze. With trembling hands the mother tore up the flags that grew by the river's brink, and made a cradle for the babe, while the moon burst through the straggling clouds, and lent her golden light to aid her in her work of faith and love. Again and again she pressed him to her throbbing heart; again and again she kissed his cherub face, felt his warm breath once more fan her cheek, his rosy lips once more draw sustenance from her heaving breast, and then, with despair tugging like a giant at her heart-strings, she laid him in the little crib she had formed, took her own mantle to wrap around his tender limbs, and hid him in the bending rushes. With one wild, agonizing prayer that God would shield her treasure, and give him back in safety to her arms, she gave one long lingering look at the little face, now sweetly smiling in its baby slumbers, then, warned by the glimmering daylight, she hastened with frenzied steps back to her desolate home. Oh! how that mother's heart yearned with an indescribable fondness over her deserted child. The sunshine of her home was gone. Other homes were desolate; other hearts were mourning over their murdered treasures; but to her there was no burden so unbearable, no suffering so intense, no grief so mighty as her own. If she could only know that her child would be safe till night again spread her curtaining mantle of darkness over the earth, if she could only go, where, even at a distance, she might see the rushes amidst which he was hid, what comfort it would have been to her; but she could not know that he would be safe; she dared not even look toward his hiding place, for vigilant eyes watched her every step to find some clue to her missing treasure.

God made the earth as the eternal abode of holy men. Our first parents were commanded to remain in sinless obedience, and replenish, and fill the earth with a holy progeny, with the assurance of everlasting life in this beautiful inheritance—Jehovah declaring to them that in the day they should sin by disobedience, mortality and death should follow. Gen. 3d ch. Thus it was evident from the very beginning, that God designed the earth as the dwelling-place of holy men.

Adam and Eve both rebelled and sinned, thereby forfeiting both their lives and inheritance, to themselves and their posterity. If God built the world for unholy beings, he would have allowed the world to have been replenished with the progeny of Adam, and then immortalized them. But this never was the design of God, and hence immortality was placed beyond the reach of sinners. Gen. 3: 22-24. And is so still. Rev. 22: 14-15. President Edwards' view is entirely unscriptural. He says, in his comment upon the passage, "the saints be caught up in the clouds to meet the Lord in the air." "They shall leave it (the earth) and shall never set foot on it again. And there shall be an everlasting separation made between them and wicked men. When they are gone, this world shall be set on fire, and turned into a great furnace, wherein all the enemies of Christ and his Church shall be tormented forever and ever." Hist. Redemption, Page 415, 421. Thus he makes this earth to be the eternal hell of devils and wicked men! Now God never made the earth for any such purpose. It is both absurd and unscriptural in the extreme. It is a perversion of the whole Bible in respect to the future of the earth—the saints—and the final end of the wicked. The following Scriptures show that the earth is not to be the eternal abode of wicked men, or the place of their eternal torment.

THE INHERITANCE.

BY O. R. FASSETT.

(Continued.)

Therefore, the promise of earth's restitution by the mouth of all the holy prophets since the world began, Acts 3: 21, is the last evidence we present in proof of this already attested fact, that the earth is established to abide forever as a habitable world.

The prophet Isaiah alone, declares earth's regensis in all the following chapters unmistakably; while it is intimated, or more or less plainly asserted in many others. We will only cite the reader to the chapters themselves: 11: 1-9, 24: 23, 25: 6-9, 32, 35, 40, 49, 51, 53, 55, 60, 65, 66. In chapter 51, the prophet says: "Lift up your eyes to the heavens and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be forever." The salvation that Jehovah refers to by the prophet, is that concerning his people and the earth. "That I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people." v. 16. Though "the heavens are to vanish away," and "the earth wax old like a garment," yet God will re-plant the heavens and re-lay the foundations of the earth.

And although his people shall die with age and under the curse, as the heavens and earth, v. 6, yet his salvation will redeem them, and "the redeemed of the Lord shall return (from death and the grave), and come unto Zion with singing; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away." v. 11. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." v. 3.

"Then the earth shall be Paradise, far happier place Than this of Eden, and far happier days."

David sings, "Of old hast thou laid the foundations of the earth; and the heavens are the works of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102: 25, 26. This is quoted by St. Paul, Heb. 1: 10. Rev. 21, and 22 chapters reveal the glorious restitution.

But we come to consider by whom the earth is to be inhabited forever.

The earth was made for the abode of men, and as their inheritance. The Scriptures affirm: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men. Ps. 115: 16. Neither heaven, nor heavenly worlds, were ever made or designed to be given to mankind. But the earth was both made for, and given

to man. The earth was made for man, and man was made for the earth. This is clearly discernable on the creation of man out of its dust, and the adaptation of his organism to the earth, to enjoy and subsist upon it; as well as in the language of God on his creation. "And God said, Let us make man in our image, after our likeness; and let them have dominion over all the earth." Gen. 1: 26. "So God created man in his own image," "And put him into the garden of Eden to dress it and to keep it," "And said unto them, replenish the earth, and subdue it, and have dominion." Gen. 1 and 2 chapters.

"That little orb, in days remote of old, When angels yet were young, was made for man; And titled earth—her primal virgin name: Created first so lovely, so adorned, With hill and dale, and lawn, and winding vale, Woodland and stream, and lake and rolling sea; Green mead, and fruitful tree, and fertile grain; And herb and flowers; so lovely, so adorned, With numerous beasts of every kind, with fowl Of every wing and every tuncel note; And with all fish that in the multitude Of waters swim; so lovely, so adorned, So fit a dwelling-place for man, that as She rose complete at the creating word, The morning stars—the sons of God, aloud Shouted for joy; and God, beholding saw The fair design, that from eternity His mind conceived, accomplished, and well pleased, His six days finished work most good pronounced, And man declared the sovereign prince of all."

Pollok.

God made the earth as the eternal abode of holy men. Our first parents were commanded to remain in sinless obedience, and replenish, and fill the earth with a holy progeny, with the assurance of everlasting life in this beautiful inheritance—Jehovah declaring to them that in the day they should sin by disobedience, mortality and death should follow. Gen. 3d ch. Thus it was evident from the very beginning, that God designed the earth as the dwelling-place of holy men.

TO BE CONTINUED.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER II. SECTION I.

The last days have arrived, and an inceptive fulfillment of the predictions concerning antichrist is now manifest before our eyes.

This I shall endeavor to evince in the following sections.

CHRONOLOGICAL CALCULATIONS.

The Church of Christ was to remain in the wilderness, after being given into the hands of the Papal horn, 1260 years (Dan. 7: 25, and Rev. 12: 6). Mr. Faber is confident that this giving of the saints into the hands of the Papal power was A. D. 606, when Phocas constituted the bishop of Rome universal bishop. A former English writer, noted with approbation in Pool's Annotations by the name of Stephens, was of the same opinion. This opinion appears highly probable. If the saints were to be given into the hands of the Papal horn 1260 years, the giving of them into his hands surely must mark the commencement of the 1260 years. And the constitution of the bishop of Rome universal bishop, appears to be the very act of giving the saints into his hands. In A. D. 606, then, we must probably date the beginning of the 1260 years.

Another argument in favor of this period, I apprehend, is to be found in the number of the Papal beast, (Rev. 13: 8), which is 666. Writers have supposed, that there is a number of the beast, and a number of his name. As to the number of his name, it is ascertained that the numerical letters in Greek, which form *Lateinos*, contain the number 666. *Lateinos*, (or, as the name was anciently written, both in Latin and Greek, *Lateinos*), king of Latium, was before Romulus, and was the first founder of Rome, either real or fictitious. Accordingly the ancient Romans were called *Latins*; and their language was denominated *Latin*. And this is the appellation by which the inhabitants of the south-west of Europe are known in the East, the *Latins*. And the Papal church is there known by the distinction of the *Latin*

church. And in this church everything is Latinized; mass, prayer, hymns, litanies, canons, decretals, Papal bulls, are all in Latin. The business of Papal councils was translated in Latin, and their Scriptures were read in no other language. The word *Lateinos* contains the number 666.

L. 30
A. 1
T. 400
E. 5
I. 10
O. 50
N. 70
S. 200
Total 666

Thus the Latin church is this second beast; the number of his name being found in *Lateinos*, according to the Greek numerals. And with respect to the number of the beast; the author before mentioned in Pool, by the name of Stephens, has attempted to show, that A. D. 606, when the saints were given into the hands of the Papal horn, was according to Daniel's chronology, the 666; or was the year 666 from the time when the Roman power first invaded the Church of God. And this he states to have been, when Cicero and Antonius were Consuls, 60 years before Christ. These 60 years added to 606, make 666. So that the number of the beast is the number of years from the time the Church of God fell into the hands of the Romans, 60 years before Christ, to the time, when the Christian Church fell into the hands of the Papal beast; which number of years was 666.

It appears a striking coincidence, that from the time the Church of God fell into the hands of the Romans; (if the above author be correct,) to the year 606, when the Christian Church was in a formal manner given into the hands of the Papal beast, there were 666 years; and that this very number is taken to designate the Papal beast, or as one of descriptive marks. I cannot well conceive what circumstance shall be more likely to unfold the true sense of the passage. And if it be the true sense, it affords an additional argument to the three noted by Faber, in favor of A. D. 606 being the time for the commencement of the 1260 years, and this in favor of A. D. 1865 being the year of the release of the Church and of the destruction of her enemies. Whether the above calculation will prove to be correct, or not, it is agreed, I believe, by all, that we are drawing near to the close of the wicked ages of the world; and that the millennium cannot be far distant. The prophecies generally, and the signs of the times, are thought to conspire to evince the truth of this remark. Have we not then reason to believe, that the rise of the great antichrist of the last times, must at the present period be clearly discernable upon the stage of the world? This must be believed from the prophecies relative to that event, and from chronological calculations. And what have the eyes of the present generation beheld? We have seen a mighty terrific power, bursting suddenly into existence, and possessing the very characteristics noted in the prophecies, as descriptive of the origin of the first stage of antichrist.

(Although Mr. Smith has not here used what we consider the most correct method for measuring the time revealed in the Bible; yet he has not been alone in this, for other great and good men have used the same way of measuring time, and for a long time it has been believed to be correct, or nearly so. And as it agrees so nearly with the time as computed by what is now considered the true method, by the best chronologists of our time, surely, there can be no reason why we should not receive it as intended by our Divine Master, to inform us when he should be near, even at the door.) One who loves and seeks for truth and light.

"HOW FOOLISH FOR ANY ONE TO REMAIN UNINSURED"

The above remark which we very often hear, and in which all cordially agree, may engage profitably our serious thought, apart from its general or worldly acceptation.

If it be foolish to allow our property to remain at the mercy of fire, without covering it by insurance, knowing that the tremendous power of the devouring element may in a few moments cause our temporal ruin, by what term shall we characterize the conduct of one who, neglecting the interests of the soul, suffers it to remain in danger at any moment of being plunged, not into temporary or even long-continued, but eternal fire. Dear reader, is such your case? We trust not; but if so, what excuse can you give for your apathy? It does not arise from the cost of insuring your eternal interests, for a free guarantee of safety, protection and comfort is offered by one who is able to do for us more than we can ask or think, our Lord Jesus Christ. He offers us unbounded security; and, not only safety, but eternal joy, everlasting glory, and an ownership in that city built without hands—the Heavenly Jerusalem. Perhaps you will ask, "Are you not mistaken in supposing all these inestimable advantages to be free?" We answer: "That no outlay is required upon your part, save submitting your will and ways to Him who has paid the price of redemption of your never dying soul."

Professing Christian, we would address a word to you. Are you following peace with all men, and holiness, without which no man

may see the Lord? Are you following after charity, the most eminent Christian virtue, so fully expressed in God's word as the bond of perfectness? If not, be assured the policy of insurance which you hold is defective, and not only defective, but useless. Correct it ere it be too late, for if you fail in doing so, yours will be the greater condemnation.

Reader, whoever you may be, high or low, rich or poor, healthy or sick, happy or miserable, come to Jesus. Come to Him, trusting to the only means of salvation—His most precious blood. If you accept the heavenly invitation, you will realize, both in this world and the next, that His yoke is easy and His burden light.—Oh! believe Him when He says, "None that come unto Me, will I in anywise cast out."—*Canadian Messenger*.

Original.

CANST THOU BY SEARCHING FIND OUT GOD?

As once upon the Athenian hill
The man of Tarsus stood,
Unnumbered altars round him rise,
And incense curling round his nose,
An offering to the gods
Of Greece, and Rome, and every land,
Of wood and stone, that round him stand;
Of gold and silver, graven or
By man's device. From every shore
The senseless idols they had sought
And to their Pantheon had brought.
In silent homage now the knee
They bend to gods who cannot see,
Then raise the voice in solemn prayer
To those who have no ears to hear.
Frankincense and gold they bring
And oft and oft those shrines
Till sunset, sometimes, countless things,
With nought of life divine.

The Capitoine Jove they claimed,
Mercurius was there;
And Mars with shield and horrid front,
The bloody god of War,
Ephesian Dian came along
With gold and silver shrine,
And then the Bacchanalian song
Was heard to the god of Wine.
And Juno, Pluto, Charon, Pan,
And Moloch, Chthon and Remphan,
Were all remembered, and with care,
Each had a shrine and worship there.

Then the god of the morning, the god of the night,
The god of the darkness, the god of the light,
The god of the mountain, the god of the plain,
The god of the land and the god of the main,
There was Belial of old, the god of the earth,
And the god that presided at old Nature's birth.
Then Baal came next, and the god of the grove,
Where the blind god they worshiped presiding o'er love.
The heathens presented their multiplied gods,
Residing away in celestial abodes,
And the earth and the sea they had ransacked with care,
Their divinities sought, and the bounds
And lest they had failed to find out the One,
Who rightly might claim their worship alone,
An altar they build to the DREAD THE UNKNOWN.

Thus Grecia's wisdom, though her boast,
Was in the fruitless research lost.
Philosophy had tried her skill,
And found herself in darkness still,
Vain man had scaled the blest abodes,
But searching could not find out God.

Then Saul of Tarsus raised his voice:
"Ye men of Athens, vain your choicest
Your superstitions I behold
For I have seen the gods of gold;
Of silver, or of stone, and wood,
Which in your Pantheon have stood.
But another altar there I saw,
The UNKNOWN GOD appears;
Whom you in ignorance adore,
I will in truth declare.
God made the world, he fashioned all,
The glory is his own;
And in a temple made with hands,
He dwells not, nor needs any shrine;
He is not worshipped with men's hands,
That might suppose the bowels of God.
As though he needed ought,
He giveth life and breath to all,
His favor must be sought,
The cattle on a thousand hills
Are his and his alone;
All things by him are now upheld,
Dependent on his throne.
And brethren of a common birth,
He made all kindreds of the earth;
He will not despise them, nor the bounds
They should inhabit, earth around.
That they should seek the Lord, and know him
He is not far from all below.
For in him do live and move,
And have our being in his love.
As your own poets do declare,
'For we his offspring also are.'
If we are then of heavenly birth,
Let us not think the God-head earth,
Or gold, or silver, wood, or stone,
Graven by man's device alone.
Such ignorance was once passed by,
But God who lives and cannot die,
Commandeth all men to repent,
To whom this knowledge now is sent;
Because the Lord in truth hath said,
He'll judge the living and the dead,
By him who died our souls to save,
And rose triumphant from the grave.
Thus thus we've the mind
Of him who made the throne,
In spirit declared,
Though in essence UNKNOWN.

Jan. 8, 1865.

Original.

THE BOOK OF WONDERS.

If Genesis may be properly called the *wonderful book*, surely Exodus may be entitled the *book of wonders*. No other can equal it for these. No Beda, or Shaster, or Koran can bear any comparison with it. No, not even the other books of God, in the Bible, can equal it. It bursts upon us after the quiet, beautiful Genesis, like the cataract of Niagara, on the traveler down from Buffalo, on the shore of that smooth, broad, river, above that terrible waterfall, and comes suddenly on its rush and roar. It starts with the first terrible oppression of God's people by that early, wealthy, learned, populous African nation, Egypt; second, then,

only to its mother and teacher, the Ethiopian of the Bible and ancient history, whose antiquities and ruins astonish all nations of the present day. But Africa has had her turn of suffering since the cries, groans, prayers of a nation went up to God unanswered, though not unheard for 75 years! and then it came like thunder, and lightning, and storm, and sunshine, in rapid succession—clap after clap; stroke after stroke fell upon the infidel Pharaoh and his infidel court and false prophets, in ten terrible plagues of wrath and ruin, till selfish, proud, and stubborn as they were, they were convinced, subdued, but not converted. And poor, trembling, enslaved, but redeemed Israel stood up, and marched out free, triumphant, with spoil, while every Egyptian howled over one dead, and for days had to attend to their burial. Terrible fruit of oppression but just, and an example for all time. England and Russia let theirs go free. They were saved the curse of the United States. For a generation we were warned, and would not hear. The storm of wrath has come; and millions weep the absence, wounds, and death of sons, for the millions who have mourned and cried to God for 250 years, the horrid and unfriendly death of their sons, by slavery and slave-trade. It is just—God has seen and heard, and has come down to execute judgment and deliver. Break their chains or God will break the nation; and woe to him that strives against his Maker. The sea opened before them, and closes behind them upon their enemies, because God led them by the cloudy pillar. The bitter waters are sweetened for them, twice the rock is smitten and gives them plenty of water; a type of Christ. Twice the quails are given in millions of barrels for their satisfaction, in distress of the wilderness, and to shew God's power and bounty in extremity.

Every day but one in seven, the manna came silently but surely down 200,000 bushels in all the forty years and places of their camping; and for that excepted day, a double portion on the sixth, which then only kept good for that, as on no other time. Is not this all wonderful! Was the like ever heard, or written before? And there is the wild desert, rocky, mountainous Sinai—in the center of the Arabic peninsula—grand and terrible—and here they are cooped in, far from all the world; amid the gorges of those desolate Alps—easy to conquer and sure to perish, but for the God who led them there. And now what? and what for is all this? Why? That in clouds and smoke and fire, and thunder, and lightnings, and earthquake, that awe-struck and terrified the whole nation of millions, young and old might hear, and made even Moses exceedingly fear and quake, yea God descended "with sound of trumpet, louder and louder," exceeding loud, and the voice of words, and spake in the hearing and language of all Israel, the moral law, the ten commandments; that they might see and hear, and fear, and believe and obey him forever. That their children, and all nations might hear and know he is God, alone in heaven and earth; for all the earth is his. The object was good, grand, infinite! The words corresponded to the being, and object. The means, a national organization with Divine laws and administration, a tabernacle of Divine residence, with sacrifices of expiation, and a priesthood of mediation, feasts of commemoration and anticipation, promises of victories, and a land, the glory and center of all; a type of the future, heavenly, and eternal inheritance.

Do they sin, and make an idol and worship it, in sight of all this? Yes, and God spares them at the mediation of Moses—Does Moses break the tables of the law, made and written by God? Yes, truly, and God orders him to make them anew, and he will write them anew as on the first, a type of our stony hearts, which need to be made new by our mediator, and the law written anew on them by the Spirit of God.

The liberality of the people in the awful desert, to make and furnish the tabernacle is beyond all former example, and worthy of all imitation. The fidelity of the workmen, and the wonderful skill given of God, to "make the house of God" according to the pattern shown in the Mount, are wonderfully interesting. Surely these are enough to prove our title to the book. It is one of wonders, divine wonders, and it places its claims to faith and obedience on this very ground they are wonders, divine wonders, and unlike all others, and all must take or reject it on this ground, and this alone. It has held its way and will to the end, on its own proof. D. I. ROBINSON.

MARRIAGE OF THE LAMB.

"For the marriage of the Lamb is come, and his wife has made herself ready." Rev. 19: 7. "And they that were ready went in with him to the marriage, and the door was shut." Matt. 25: 10. Dear Brethren and sisters, have you made this all important preparation? Perhaps it will assist you in the search whether you have, or have not, to read the following consecration of Rev. J. Edwards.

baptismal covenant and self dedication which I made when I was received into the communion of the church; I have been before God, so that I am not in any respect my own. I claim no right to myself, no right in this understanding, this will, these affections, that are in me; neither have I any right to this body, of its members—I have no right to this tongue, these hands nor feet, no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything of my own. I have been to God this morning and told him that I gave myself wholly to him. I have given every power to him, so for the future I challenge or claim no right to myself in any respect. I have expressly promised him, and do now promise Almighty God, and by his grace I will not. I have this morning told him that I did take him for my whole portion, felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and that his law is the constant rule of my obedience, and that I would fight with all my might against the world, the flesh, and the devil, to the end of my life, and believe in Jesus Christ, and receive him as a Prince and Saviour; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be; that I did receive the blessed Spirit as my teacher, sanctifier, and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done. I pray God for the sake of Christ, to look upon me as a self dedication, and to receive me now as entirely his own, deal with me in all respects as such, whether he afflict, or prosper me, or whatever he pleases to do to me, who am his. Now henceforth I am not to act in any respect as my own. I shall act as my own if I ever make use of any of my powers to do anything that is not to the glory of God, or do not make the glorifying of him my whole and entire business; if I murmur in the least at affliction; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do anything purely to please myself, or avoid anything for the sake of ease, or omit anything because it is a great self-denial; if I trust to myself; if I take any praise of any good I do, or rather God does by me; or if I am in any way proud."

If you find you are not thus, wholly consecrated to God, which is your reasonable service, faint not, but come boldly to the throne of grace, give yourself up wholly to God and believe him true to his word to accept that come unto him, and you will find his ear is not heavy that he cannot hear, nor his arm shortened that he cannot save. He will clothe you with the wedding garment. Such only will he confess before his Father, and the holy angels. May the writer and the reader occupy this blessed position, and meet at the marriage supper of the Lamb.

Original.

SPIRITS OF JUST MEN.

"Ye are come, to the spirits of just men made perfect." Heb. 12: 23.

These are the words of Paul to the Hebrews, and are a part of other important truths named by him, as being important to be understood and remembered by every Christian. For in v. 22 to 24 Paul is teaching the Hebrews that they, and we also, are in a different state, and under a different dispensation from the Mosaic law given at Mount Sinai, as he mentions in v. 18 to 21—and he teaches us that Jesus is now the mediator of the new covenant, and therefore the old, or first covenant given to Moses is now laid aside, while Jesus is the mediator of the new, and that we are now come, "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant." v. 22 to 24.

It must then be seen there is a difference between the dispensation which now is, and that which was before Jesus was the mediator, and that, we are come to, or live in a different age, and that the conditions of salvation are different from the Mosaic law; for then men like ourselves were mediators, but now Jesus is our mediator, and the administration in heaven, so to speak, with regard to our world, is changed. For God acknowledges the Lord Jesus as coming from our earth in a human form, of the seed of David and the heir to his throne, as the mediator between Him and man. For it must be admitted that when our Lord ascended into heaven victorious over death, and having made a full atonement for His people, that there must have been a change in heaven, and that the words of Christ at the time of His death mean as they read, "Now is the judgment of this world, and now shall the prince of this world be cast out." John 12: 31.

With the ascension of our Lord into heaven a victory was gained over the great enemy of man, and a new dispensation begun, and Satan then lost a power in the spirit world, and this must be the time referred to in Rev. 12: 9 to 12. The kingdom of heaven which Christ and the apostles taught as being at hand, did then come, and will continue until Christ shall come again to set up His kingdom on the earth. Then did come, "the salvation, and strength, and the kingdom of our God, and the power of His Christ, for the accuser of the brethren was cast down. Thus the heavens are called upon to rejoice, and they that dwell in them. v. 12. This agrees with the voice from heaven to John in 14: 13. "Blessed are the dead that die in the Lord, from henceforth." For ever since the ascension of Christ into heaven the spirits of the righteous have been more blessed than before, and appear to be with Christ their head, according to the records of Paul. Phil. 1: 23.

The words, then, of Paul to the Hebrews are plain, and with the Scripture we have

noticed, make it certain that Paul meant to teach the Hebrews that the dispensation had changed, and that this change took place when Christ ascended into heaven as our mediator. The spirits of the just are now made perfect before God, and are not subject in any manner to the power of Satan as they appear to have been before Christ. For none now have power to call up the spirit of the dead as they had before Christ, and it is worthy of notice that Rolin, in the preface to his history, says, that the heathen oracle ceased about that time, P. 19.

The words of Paul in Phil. 1: 23, are full of comfort to all who belong to Christ, if called to depart out of this world, for it will be a blessed exchange, and their warfare will be over, and the spirit saith, "Blessed are the dead who die in the Lord." Because, we are now come to the spirits of the just made perfect—yes, we may reasonably believe that all the spirits of the righteous, from the time of Abel unto Christ were admitted into heaven, with Christ at His ascension into heaven, and all who have died since are united with them. Our Lord said to Peter, "Thou canst not follow me now, but thou shalt follow me afterward." John 13: 36, and as the Lord was speaking of His departure out of this world when He spake these words to Peter, these words agree with what Peter said himself, 2 Peter 1: 13 to 15. "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance." Paul also uses the same expression, for the body, and yet plainer, and stronger language concerning his departure out of it. 2 Cor. 1: 5 to 9. Phil. 1: 21 to 23. These words of Paul are too plain to be mistaken, and every Christian may rest on them with perfect confidence, as on a rock of adamant, with the full assurance that it is God's truth. O yes we are come unto Mount Zion, and to the city of the living God, and also to the spirits of the just made perfect. Wherever the spirits went before Christ does not alter these inspired truths.

The truth appears to be, that at the death of Christ, the spirits of the just were made perfect, and admitted into heaven with Him, and when He comes again their bodies will be raised and reunited with their spirits when they will begin to reign with Him, having glorified bodies like unto Christ's glorious body.

The hope, then of the Christian is glorious, whether he is in the body or out of it, "for life and immortality are brought to light through the gospel." "He that liveth and believeth in me shall never die." The outward man may perish, but the inward man is renewed day by day. The inward man does not decay with the body, but on the contrary is renewed, and increases in strength and power as it has more and more of Christ's spirit, and is growing while the tabernacle is decaying, and is preparing to enter an immortal body, to live forever. For "they shall never perish," "neither can they die any more." J. N.

Although we do not fully agree in all points with our respected correspondent, yet there are thoughts suggested in the above article worthy of consideration. Ed.

GETHESEMANE.

The author of "From Dan to Beersheba," gives the following account of his visit to the garden of Gethsemane:

At the junction of the three roads which lead to Bethany, is the garden of Gethsemane. It is a quiet spot, and wears the air of sweet repose. Formerly it was open and accessible to all, but now it is surrounded by a stone wall twenty feet high. It is an area of one hundred and twenty feet east and west, and one hundred and fifty north and south. The entrance is through a low iron gate on the eastern side, and the keeper is an old Franciscan monk. With a skillful hand he has transformed the inclosure into a pretty, but not gorgeous garden. On the east are three terraces adorned with flowers. On the first is a well of delicious water, covered with trellis-work, on which are vines, and in the north-east corner is the monk's cell. A gravelled walk follows the circuit of the walls, and on the interior of the walls are pictures representing memorable scenes in the last night of our Lord's life. The centre of the area is inclosed with a high picket fence, and the ground within is laid out in flower-beds. As memorials of the past, he has cultivated the graceful, but bitter wormwood, and also beautiful passion flower—the symbol of agony. Near them are a few palms and cypresses. With parental care he has nourished the eight remaining cypresses, beneath which he thinks the fearful struggle occurred. They bear marks of great age, and are now the oldest on the face of the earth. Their trunks are gnarled and hollow, their foliage scanty, and true to their species in old age, their roots are far above the ground, but at present covered by artificial soil. One, more venerable than the rest, is seven feet in circumference, and has separated into four parts from the roots upward to the branches; a second is twisted with age, and a third is hollow. But the branches are strong, the leaf green, and from the aged roots young trees are sprouting—successors to these patriarchal shades.

Gethsemane is the only place in all my travels I hesitated for a moment to visit. I had passed it many times before, but always felt unwilling to disturb its solemn repose. But, unattended by companion or guide, I determined to enter. Rapping on the low gate, the venerable Franciscan bade me welcome. His countenance was pale with watchings, and a pensive smile played over his dry and wrinkled face. Entering his solitary cell, he left me alone. Not a sound disturbed the quiet hour. Kneeling beneath an aged olive, I gave myself up to the undisturbed reflections and hallowed memories of the place. The story of our Lord's agony had a reality had never before experienced. This

lonely vale, these ancient hills, these serene skies, heard the sufferer's cry. Here the compassionate Redeemer lay prostrate upon the ground, and yielding to his Father's will, accepted the cup of death. Here descended that kind angel who strengthened the fainting Saviour. Here resounded the horrid tramp of that ruffian band, whose huge staves smote the earth, and whose swords glittered in the starlight. Here the betrayer's signal kiss polluted the cheek of innocence, and the Master's words of surprise startled the dull ear of night. Here the impetuous spirit of Peter gaining the mastery of his discretion, moved him to smite off the ear of Malchus; and, losing sight of the dangers that threatened him, and unmindful of the hatred of his foes, the Lenevolent Saviour asked as an unselfish favor, "Suffer ye thus far, and he touched his ear and healed him." Here the Shepherd was smitten, and the flock scattered. Here John fled, leaving the linen cloth in the hands of the ruffians, and Jesus was led to judgment. It was passing strange to be in such a place.

At every station where Israel had encamped en route for the Mount of the Law; on the awful summit of Sinai; beside the cave of Machpelah and the tomb of Rachel; in the stable of the Nativity at Bethlehem; along the Jordan; on Zion, Moriah, and Olivet; and on Gibeon, where Solomon received a wise and understanding heart, I had offered my devotions to God; but, Gethsemane seemed the nearest to heaven in the hour of prayer.

PULPIT EFFICIENCY.

The prosperity of God's work among the Methodists depends upon a more abundant effusion of Divine influence upon the means already used. It would be difficult to suggest any new expedient that might be adopted to this end. Certainly we have ourselves no plan to suggest which has not been, or is not now, adopted in various places with more or less effect. But we think, in common with all who have spoken or written on the subject, that much may be done to re-enforce with fresh vigor some of the old instrumentalities, and that much may be done to remove certain impediments which hinder their efficiency. The Head of the Church has ordained and sanctified the means which are to be used for winning souls to godliness, preserving them in grace, and conducting them to glory. But these means are blessed by the Divine Spirit in the measure that they are faithfully, prayerfully, earnestly, and believingly used by his human agents.

There can be no question that the aggressive power of the Methodist Church, its power to win souls, is mainly put forth from the pulpit. The increase and prosperity of Methodism, as of every other religious body, depends on the character of its preaching. There is a style of preaching, which, in every age from the apostles' time, and in every region of Christendom, has been mighty in the conversion of men. That style has been in past time characteristic of the Methodist pulpit; without alleging that Methodist preachers have in any numbers surpassed others in the highest attributes of pulpit oratory, it may be affirmed that for a long time there was a greater amount of zeal, direct, earnest, and successful evangelical preaching among them than elsewhere. But there is great reason to fear lest that pre-eminence should pass away; not indeed by others surpassing them—a defeat that might be more cheerfully borne—but by their own renunciation of their prerogative. Many shining examples of the most earnest and the purest style of Gospel preaching are still to be found—so many, indeed, as perhaps to swell into a majority; but a large number of young preachers abroad who have taken vicious models, or miserably imitate models unattainable, and deliver themselves of sermons, half-recited, half-read, which, when stripped of their wretched tinsel, display every attribute that is the direct opposite of the early preaching of the Methodists.

It would be an effectual cure for all the evils that afflict this community, if its ministers, especially its young ministers, would seek to rise to the high level of their preaching vocation; if they would only remember the tremendous influence and responsibility of the pulpit. There is no power at all comparable to this, amid all the elements of power in this wonderful age. Men may talk about the press or the lecture succeeding the pulpit; it is a great delusion. There is no power like that which is wielded, or might be wielded, throughout our thousands of preaching-houses every Sunday. How supremely important that the young preacher should duly estimate this; that he should keep it in view in all his preparations; so that, whether he prepare elaborately and commit much to memory, or deeply study his subject in internal meditation, every sermon he prepares might be intended, shaped, and fitted to move the hearts of men. Every man who is thoroughly in earnest must be successful—whether his success is manifest or not—in preaching the truths of the Gospel. And, although the numbers found in the returns are by no means a sure index of the amount of pulpit success, yet, in a system like that of Methodism, great ministerial vigor of the right kind must almost infallibly result in large increase of numbers.—*London Quarterly Review.*

IDEAS OF THE FUTURE.

THE FAITH OF THE ANCIENT GERMAN.

It was a beautiful and quiet July evening, at the splendid German watering-place of Baden-Baden, when I seated myself in the reading-room of the Victoria Hotel, and took up a little German book, entitled "Aurelia," dedicated to "His Royal Highness, Leopold von Baden," which professes to furnish the Pictures and Dreams of the ancient inhabitants of Baden and its vicinity. At the end, I found a brief account of the old German mythology, and anticipations with reference to the ultimate future of this world. Having read with particular interest what related to the latter point, I took the book with me to my room, and trans-

lated a few sentences for the readers of the Prophetic Times. They are as follows:

"Fearful signs are appointed to precede the great day. Six unexampled winters shall succeed each other; the snows shall fall, and the sun shall be darkened. Along with this, peace and righteousness shall vanish from among men, and death shall hold his harvest-time upon the fields of battle. Spirits shall come forth from the realm of the lightning, and unite themselves with all the enemies of God, for the purpose of fearful strife, which shall bring low all those who contend with each other, both the gods and the enemies of God. And when these gods are exterminated from their present dwelling-place, the sun shall be extinguished, and the stars shall disappear, and the earth shall be overflowed by the sea. The world shall be set on fire. Then shall Allfudr come from on high, and enter into strict judgment with mortals. The good among them shall be brought to Girula, a happy and glorious city in the South, where everything overflows with blessedness; but the wicked shall be made to wander in the under-world."

"But when the old earth and heavens have been destroyed by fire, there shall appear a new earth and heavens, which Allfudr shall himself rule and govern forever. A new sun and a new moon, like those that were before, shall appear in the heavens, and walk the same path of their predecessors. Another race of men shall spread itself over the earth; fields and trees shall produce of their own accord, and peace shall reign forever; whilst in the under-world shall be the concentration of eternal night."

I do not give this as something to be believed. There are elements in it which accord not entirely with the Scriptures. But it agrees with the "sure word of prophecy," more than it varies from it. If it is of purely heathen origin, it shows, with other like ideas which floated in heathen minds in different nations, what were the general outlines of the primitive belief and revelation on the subject; and if it has come from a Jewish or Christian source, it is another testimony to the manner in which the holy predictions of the Prophets and Apostles were anciently understood. It is clear, that the plain utterances of the Saviour himself, bear out the leading particulars. Read, fallen angels for "gods," and Christ the Lord for "Allfudr," and Jerusalem for "Girula," and there remains not much else to be materially changed.—*J. A. S. in Prophetic Times.*

ANSWER TO PRAYER.

The true child of God knows that his Heavenly Father is a hearer and answerer of prayer; and yet his faith in this precious truth is invigorated by such examples of the efficiency of prayer as the following: The statement was recently made at the daily prayer-meeting in New York city. "The leader announced, that he should read the 91st Psalm. But, before he read it, he wanted to make an announcement of an occurrence in the army. Just before one of the severest battles of the war, and when the men of a certain regiment had been told that they would be required to make a desperate charge upon the enemy, some of the pious men of the regiment—fifty-seven in all—requested that they might have a few minutes to run away by themselves to have prayer together. The colonel cheerfully gave them leave. The leader of that meeting read to the men the 91st Psalm, and exhorted them to believe, with all their hearts, that they should take the promises to themselves, and believe that God would keep every one safe who put his trust in Him. The destruction might waste at noonday, and ten thousand might fall at their right hand, but it should not come nigh them. Then the fifty-seven knelt down together and told the Lord that they would take Him at his word and would trust themselves to His care, and they begged that He would verify to them that day the promises which they had read in His Holy Word."

Not an hour had passed after their prayer-meeting was over before they were ordered, as a regiment, into line, and the charge upon the enemy's works was sounded. It was a terrific struggle. The regiment went into the fight over 800 strong. They came out with less than 200. But of the whole fifty-seven not one was hurt, and all returned to give praise to God for their preservation. "Now," said one of the fifty-seven, relating the facts, "you must not say that this was accidental. We believe it was providential. Nothing will make us believe that the hand of God was not in it."

SPIRITUAL COMFORT.

Spiritual comfort is not to be obtained by looking into our own hearts, or back upon our past lives, or at our own virtues or good works—but is to be alone obtained by looking off from ourselves to Christ, as "given for our offences and raised again for our justification." Such was Brainerd's experience. He attributed his peace of conscience, and joy in the Holy Ghost, he tells us, to "a fixed and steadfast contemplation of God in Christ, the thought of himself at the time scarcely entering his mind." Bunyan likewise said that "in his happiest moments there was nothing but Christ before his eyes." And writes that cheerful saint—Mrs. Mary Winslow: "Never look within for comfort. You will find nothing there but what is calculated to humble you. But look to Jesus. There is everything in Him to encourage you in your warfare. Oh! live on Him, out of yourselves."

And again: "A mistake common to many Christians, is the habit of looking forever within for some evidence of their adoption; and finding nothing there, they do not and cannot rejoice. This is a serious defect. It is not by looking within ourselves, but on the contrary, it is by looking quite out of ourselves, and directing the eye alone to Christ—to what Christ is, and where Christ is, shall we obtain real consolation."

The serpent-stung Israelites found no re-

lief for the poison raging in their blood till they looked at the brazen serpent raised by Moses, and the cure progressed only so long as they kept their eyes fastened upon it. Thus for spiritual life, health, and joy must the eyes of the soul be fixed upon Him who hung upon the cross.

BIBLES IN BURMAH.

We have received from the Missionary Rooms in Boston a document of some length signed by Dr. Warren, the Secretary, with further explanations of the alleged destitution of Bibles and Testaments in Burmah. We have not room for the entire article, and we hardly think it necessary to publish it in our columns. In reading it and comparing it with the statements of Dr. Kincaid and others, we conclude that while there has been some apparent reason for the complaint of destitution of copies of the Scriptures for a time, yet the deficiency is only such as will sometimes almost inevitably occur in prosecuting an extended system of operations embracing various branches and departments. It is not always easy to adjust the claims of all departments of the missionary work, especially where the question of economy comes in so essentially to modify that of efficiency. We trust, however, that all the exigencies of the case are to be met and provided for. The document before us closes as follows:

"The past in regard to this matter, has been a history of dispensations, old and new—the new always supposed to be better than the old, and ushered in with good expectations. The last dates with 1853-4, and may give way to another; what the other is to be, is not decided. The Committee, with the public, are seeking for facts, and all the facts; and in the search will avail themselves gladly of all the assistance their brethren can give."

In the meantime they will go forward with the great work of supplying the different races of Burmah with the Word of God. Mr. Bennett is now in this country, seeking new and improved implements of his craft; and the Committee will send out at once two presses, with matrices for cutting two sizes of Karen type, a type-composing machine, &c., &c. Mr. Bixby has applied for type to print tracts and Scriptures in the Shan language, and immediate measures will be adopted to meet this new demand upon the resources of the churches.—*Christian Secretary.*

HOW TO BE SAVED.

Are you a lost sinner? Are you ready to confess the guilt and the helplessness? He is an almighty Saviour. Do you really wish to be saved? He is not less desirous of saving you. Are you oppressed with the sense of your sins? He is the "Lamb of God that taketh away the sins of the world." He died for our sins according to the Scriptures. Do you wish to be forgiven? "Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins." Do you sigh for rest, for inward tranquillity? He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Do you wish to rest without performing the service which he requires? You cannot have it thus, for he adds, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." We must not only learn what Jesus teaches, but also to do as he did, to bear the yoke after his manner. He meekly bore that which his Father laid upon him, and it was heavy. But of his he says, "My yoke is easy and my burden is light." You cannot be his disciple unless you walk in his steps. Thinking about him or his words, no matter how seriously or constantly, is not all that is necessary to the keeping of his commandments. Indeed this may be without doing his will at all. You must form the definite purpose to be a Christian, i. e., Christ's man or follower. And this purpose is a very simple one in its nature, although it has a world of meaning, and brings a host of duties and labors in its train.—*Rev. S. McCull, in the Christianian.*

SYMPATHY WITH YOUR LABORS.

Suppose you were seeking a certain individual's conversion. You are speaking to him. Some momentous and precious truth you are trying to impress upon him. Let this thought animate and embolden you. What would the noblest and best of men who have ever lived, think, were they overhearing your kind appeal? Would not deep and tender sympathies be on your side? Suppose Abraham, or Enoch, or Daniel, or Paul, or Edwards, or Martyn, or Payson were near enough to know the effort you were making to save a soul! You cannot but have the most delightful conviction, that these great and holy minds would co-operate with you in most hearty earnestness. Abraham would add a word. Daniel would lift his voice in harmony with yours. Paul would enforce your arguments. Martyn's whole heart would leap forth in concurrent effort. In trying to save that soul, you carry the sympathies of the whole holy universe with you. And you cannot doubt concerning the sympathy of him who "so loved the world as to give his Son to die for it." What company you come into! How great and noble the army of approving witnesses! What an inspiration to fidelity.—*Congregationalist.*

JOHN ADAMS AND THE SABBATH.—The Boston Recorder has the following anecdote of the elder John Adams. "While President of the United States, as he was returning from the country to his family in Boston, he was interrupted by a New England snow storm, which effectually blocked up his way. He was then at Andover, twenty miles from Boston, where his family, as he learned, were waiting his arrival. Sabbath morning the roads became for the first time passable.

"On the question of going to Boston, that day, it was the opinion of the clergyman of the place, that the circumstances of his detention, and the sickness of his family would justify his travelling on the Sabbath.

"His reply was, that the justifiable occasion in the case would not prevent the bad influence of his example on those who might see him traveling on the Sabbath, without knowing the cause. He therefore decided to wait till Monday."

SHOWING HIM A MIRACLE.

Ernest Renan having said, in his "Life of Jesus," that the proper way of proving the reality of a miracle is to show one, a pamphleteer "shows" him one in a letter "Upon the Establishment of the Christian Religion," which we here translate.

SIR.—Permit me to-day to draw your attention again to the establishment of the Christian religion, a fact upon which we naturally differ in opinion. Like you, when I have striven to identify its cause with the mere forces of man, I have failed in my endeavor. The supernatural has been the only conducting thread which has helped me to escape from the labyrinth where I see you continually seeking to rectify yourself without ever doing it, and condemned to escape therefrom only when you shall have proved that there is nothing miraculous in the establishment of Christianity. Pardon this little digression; I go straight to the work. There is a religion, called the Christian, whose founder was Jesus, named the Christ. This religion, which has lasted eighteen centuries, and which calls itself the natural development of that Judaism which ascends near to the cradle of the world, had the apostles for its first propagators. When these men wished to establish it, they had for adversaries:

The national pride of the Jews; the implacable hatred of the Sanhedrim; the brutal despotism of the Roman Emperors; and the various sects of the East.

The raileries and attacks of the philosophers; and to multiply still more.

The libertinism and caste-spirit of the pagan priest; and to multiply still more.

The savage and cruel ignorance of the masses; and to multiply still more.

The faggots and bloody games of the circus; and to multiply still more.

They had an enemy in all these things.

Every miser; and to multiply still more.

Every debauched man; and to multiply still more.

Every drunkard; and to multiply still more.

Every thief; and to multiply still more.

Every murderer; and to multiply still more.

Every proud man; and to multiply still more.

Every slanderer; and to multiply still more.

Every liar; and to multiply still more.

Not one of the vices, in fact, which abuse our poor humanity, which did not constitute itself their adversary.

To combat so many enemies and surmount so many obstacles they had only one way.

Their ignorance; and to multiply still more.

Their poverty; and to multiply still more.

Their obscurity; and to multiply still more.

Their weakness; and to multiply still more.

Their feanness; and to multiply still more.

The Cross.

If you had been their cotemporary at the moment when they began their work, and Peter had said to you: "Join with us, for we are going to the conquest of the world; before our word, pagan temples shall crumble, and their idols shall fall upon their face; the philosophers shall be convicted of folly; from the throne of Caesar we shall hurl the Roman eagle; and in its place we shall plant the cross; we shall be the teachers of the world; the ignorant and the learned will declare themselves our disciples!" Hearing him speak thus, you would have said: "Be silent, imbecile!" And as you are tolerant from nature and principle, you would have defended him before the Sanhedrim, and have counseled it to shut up the fisherman of Bethsaida and his companions in a madhouse. And yet, sir, what you would have thought a notable madness is to-day a startling reality with which I leave you face to face.

TURKEY.

It is impressive to see how despotism can be made to yield to public opinion, so that not even diplomatic chicanery can give indemnity to injustice. The Tribune has a letter from Constantinople, dated Nov. 29th, which shows how Sir Henry Bulwer has been exposed as to his tricks against the American missionaries. The writer thinks the British Government will have to recall him, and that the final result of the persecution will be to establish religious liberty in Turkey on a firmer basis than before. He says: "I am credibly informed that the Russian Government has improved this favorable opportunity to re-open the Eastern question, and has informed the Porte that if the Hattihoumayoun is set aside, it will no longer consider itself bound by the treaty of Paris. Sir Henry has stood absolutely alone in this affair. The other Protestant embassies have done all in their power to secure to the Protestant Turks the rights guaranteed by the late Sultan. Our own ambassador, Hon. E. J. Morris, was absent when the event took place, but since his return has approved the vigorous action of Mr. Brown, and follows it up as far as the foreign policy of our Government would allow, beside exerting his personal influence with Ali Pasha to obtain the release of the poor men in prison."

VALUE THE BIBLE ABOVE ALL BOOKS.—"Let the word of Christ dwell in you richly in all wisdom." It is related of the pious Henry Martyn that "his veneration for the word of God was so deep that when a suspicion arose in his mind that any other book was about to gain an undue influence over his affections, he would instantly lay it aside, nor would he resume it until he had felt and realized the permanent excellence of the oracles of God. We are very apt to form a habit of undervaluing the Scriptures, if we pay more attention to other books than to these sacred daily."

CALVARY FOR ALL.—There is no benefit where there is no partnership. If Christ, therefore, died with his agony, with his thorns, with his whips, with his nails, with his spear, in so many thousand passages, as

tradition is bold to define; and we never bleed, either with the agony of one sorrow for sin or the thorns of our holy cares for displeasure, or the scourges of severe Christian rigor, or the nails of holy constraint, or the spear of deep remorse, how do we, how can we, for shame, say we are "crucified with Christ?"—*Joseph Hall.*

The Advent Herald.

TUESDAY, JANUARY 24, 1865.

JOSIAH LITCH, EDITOR.

THE REIGN OF THE HEAVENS.

In pursuing this subject we have learned, 1st, That God in the beginning of the world had a personal dominion over man on the earth, and therefore this was the kingdom of the heavens; and the administration of the government, the reign of the heavens. Not that the earth alone was the kingdom of God, for his is the dominion of all worlds, "and his kingdom ruleth over all." His dominion from his throne in the heavens, never has ceased, and never will cease. This is a fact, which in the discussion of the question of the kingdom, should never be lost sight of. This general government of the earth, as well as all other parts of the universe, has always existed; and in its administration of human affairs, the great object has ever been kept in view, to bring back this revolted province or kingdom of his dominion, to a true allegiance to him in the person of his Son, Jesus Christ, our Lord. The visible organic forms of government over a nation, who had sworn allegiance to him, was restored to the earth in the Jewish economy under Moses and his successors, high priests, judges and kings. But it was manifested especially in royal form under David and his successors. But that royalty was suspended on the fall of Zedekiah. Ezek. 21: 25-28, "Until he comes whose right it is, and I, (God) will give it him."

Jesus came to the holy city in royal form, and proclamation, having been preceded by the announcement, "The time is fulfilled, the kingdom of God is at hand." He was the true king of Israel, the son and heir of David, and proved it to the satisfaction of Pontius Pilate, so that he affirmed it as his judgment.

We have also seen in our last two articles, that because the invited guests were not worthy of the marriage supper of the Lamb, the marriage of the Lamb, the establishment of the kingdom of God, is postponed till Christ comes at the end of this world, to "sever the wicked from among the just, and cast them into a furnace of fire. There shall be weeping and gnashing of teeth." The phrase, then, "the kingdom of heaven" or "God," may refer either to God's universal administration over this and all worlds, or to his visible government over the tribes of Israel, under the Mosaic economy; or to the Messiah's personal and royal advent at the time of his entry into Jerusalem as king; or it may refer to the glorious personal reign of the Messiah over all the earth at his second advent.

Having gained these points, we propose in the light of them, to proceed to the examination of each instance of the occurrence of the phrase in the New Testament, assigning it to its appropriate class, as far as we may be able to do so.

1. "In those days came John the Baptist, preaching in the wilderness of Judea. And saying, Repent ye; for the kingdom of heaven is at hand."

In this passage it is evident John meant, and his hearers, the Jews, understood him to mean, the long-expected Messiah, your promised king who is to come, "lowly, riding on an ass and a colt the foal of an ass," is about to make his appearance. His argument was, "For this," (referring to himself) "is he that was spoken of by Esaias, saying, 'The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.' That he intended to apply this prediction to himself, is evident from his answer to the messengers of the priests and Levites who went to ask him, 'Who art thou?' He said, 'I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.' John 1: 23."

This, then, referred to the Saviour's first royal advent.

2. Matt. 4: 17. "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." See also, Mark 1: 14, 15.

The hearers of our Saviour could not understand anything by this language, other than what John had taught about the proximity of the Messiah and his proffered reign, which was soon to be introduced to them. And the condition of its enjoyment as gathered from the preaching of John and the Saviour, was repentance and faith. John saying, "Repent ye, for the kingdom of heaven is at hand." And Christ saying, "The time is fulfilled, the kingdom of God is at hand; repent ye and believe the Gospel."

The reason why the Jews had lost their royalty was on account of their sins. "Thou profane wicked prince of Israel whose day is come when iniquity shall have an end; thus saith the Lord, remove the diadem and take off the

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

BOSTON, TUESDAY, JANUARY, 31, 1865.

VOL. XXVI. NO. 5.

WHOLE NO. 1235.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY, AT 461-2 KNEELAND STREET, UP STAIRS, BOSTON, MASS.

J. LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply marked on envelope "For Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.

Rev. J. S. PRANSKY, Rev. J. H. FARRAR, Rev. J. S. GARNY, Rev. J. M. ORRICK, Rev. F. GUNDEL, Rev. D. L. ROBINSON, Rev. D. B. BOWEN, Rev. H. E. SAWYER, Rev. R. H. CORLISS, Rev. H. MAIER.

COMMITTEE ON PUBLICATION.

J. OLIVER, J. PRANSKY, R. B. KOWLER.

For Terms, &c., see Fourth Page.

Communications.

Original.

LIFE PICTURES FROM THE GREAT BIOGRAPHY.

CHAPTER 6.

Suddenly a happy thought crossed her mind. She would tell her little daughter where her baby-brother was concealed; she would send her to play upon the river's bank, that she might see that no harm befell the little castaway. Scarcely had the little girl reached the river and commenced plucking the wild flowers that grew in luxuriant profusion along its borders, when her childish curiosity was excited by the approach of a troop of maidens, accompanied by the daughter of the Egyptian king. Untrammelled by the restraints of court, they gaily chatted and laughed, and gave themselves up to the influence which nature exerted over their buoyant spirits. Silently the little girl watched them as they neared the spot where she knew her brother lay hid amid the waving and nodding rushes. Her little heart beat quickly with anxious hope and fear. A sudden exclamation of surprise burst from the lips of the young princess, as stooping to gather a cluster of wild flowers she suddenly espied, but a little distance before her, the curiously woven basket which contained the Hebrew mother's treasure. Calling to her maid she bade her bring the basket, and then seating herself on a mossy stone beneath the wide-spreading branches of a tree she waited her movements with impatient curiosity. In a few moments the basket was placed at her feet, and with her jeweled fingers she raised the covering from the sleeping child. Surprise, pain, and pleasure, were alternately depicted on the fair young face of the princess; surprise that any mother could forsake so lovely a child; pain, that the laws of the king, whose duty it was to succor his people, should be so cruel as to fill the land with mourning, woe, and death; should be so cruel as to cause many a mother to abandon her children to the cold mercies of strangers, or with her own hand put out the little spark of life that was a part of her own existence, rather than see it cruelly crushed out by the ruthless hands of the wretches whose very touch was pollution; pleasure that it was in her power to save the little castaway from the dreadful fate that awaited so many of the Hebrew children. Her heart yearned with almost a mother's tenderness over the little stranger, and with a fixed determination to brave the terrors of the law, and the anger of her royal father, and adopt him as her own, she pressed him to her breast, trying with loving words of endearment to soothe the now thoroughly awakened and frightened child, but in vain. Childish instinct told the grieving and sobbing babe that it was not his mother's arms that clasped him in their warm embrace; not his mother's eyes that were looking down upon him with their soft and loving glances, from beneath those arching brows; not his mother's cheek against which his own was pressed in yearning sympathy. And where, all this time, was the Hebrew maiden whom her mother had sent to watch over her baby-brother? Crouching down among the waving flags, she eagerly regarded every movement of the little group. She heard the plaintive cries of the grieving and wailing babe, and the hot tears gushed from her eyes, her little heart beat quick, and her bosom heaved in loving sympathy; and when she heard the young princess' words of blended pity and endearment, she gathered courage to leave her place of concealment. With shy and trembling steps she joined the little group, and as the princess was about yielding up the sobbing child to her maidens, to have him borne up to the palace, a bright thought flashed across her mind. The princess must procure a nurse for the child. Oh! if her mother could only have the charge of the little one, the light would again come back to their home and the joy to their hearts. Acting upon the impulse of the moment, she sprang forward, and gracefully kneeling at the feet of the princess, she raised her eyes sparkling with the new-born hope that was in her heart, and, swimming with unshed

tears. Surprised at the sudden appearance of the little girl, who had hitherto been unobserved, she laid her hand kindly on the kneeling child and asked her what she could do for her. With trembling voice and quivering lips, she begged that she might be allowed to go and bring a nurse from among the Hebrew women for the little foundling. In an instant the truth flashed across the princess' mind, and unhesitatingly she granted the little girl's request. With joy flushing her fair young face and beaming from her soulless eyes, she sprang quickly away. Now the sunshine would all come back to her home, and the old glad smile would again irradiate her mother's face.

Only a very short time elapsed ere she returned, followed by her surprised and overjoyed mother. The young princess gazed from mother and daughter to the still sobbing child she held in her arms, and, as she went to meet them, the light of a pure benevolence lent an unwonted charm to her beautiful face; for she felt that a mother's arms would soon clasp her treasure; a mother's eyes would look in love upon him; a mother's breast would pillow the little flushed and tear-stained cheek; a mother's voice would soothe into forgetfulness his plaintive cries; while a mother's benediction would rest upon her own young head. She thought not of the sorrow she might, perchance, be bringing on herself; she thought not of the storm of a father's wrath that might be sullenly gathering above her; she only thought of the happiness she was bestowing on another, of the fearful fate she was averting from that childish head. Silently the mother bowed at the feet of royalty, and O how the joy-beams darted round her heart, and flashed forth from her soul-speaking eyes as she clasped her precious babe to her breast. But she dared not give vent to the feelings of her overcharged heart, lest she should betray her secret to curious eyes, and they might snatch her treasure again from her arms. The princess saw, at once, the effort it cost her to command her feelings, and with true lady-like courtesy she hastened to relieve her anxiety by bidding her take charge of the child, and she would see that she was suitably rewarded. Then taking from her finger a sparkling ring, she placed it in her hand, saying, "Take this, and if any of my father's officers seek to disturb you, show them this ring, which contains the royal seal, and they will leave you in peace." Then, bidding her bring the babe often to the palace, she motioned to her maids, and with them wandered along the river's banks.

Pen cannot picture that mother's joy as she again entered her home, and offered up the fervent thanksgiving of a truly grateful heart, to the Father of all mercies, for He had indeed opened the windows of heaven and poured her out a blessing. A more than midnight darkness had brooded over that little household; the dark winged angel had almost entered there; but now the sun of joy had shed his gladdening rays upon them; the gloomy shadows had vanished, and day was dawning with resplendent light. How true that saying seemed to her in her overflowing happiness as she looked back upon those days of darkness and despair, "It is always darkest just before day-dawn."

When midnight darkness gathers o'er thy soul, And hides from view the sun's enlivening rays, When gloomy shadows, deep and dark, and drear, Fall on thy path, nor sun, nor moon, nor star, Bares through its impenetrable pall to lend Thee aid; then lift thine eyes in hope, And let her beams shed o'er thy fainting soul A flood of inner light.

Know when the darkness deepens on the plain, And silence, hush as death, broods o'er the earth, Know thou, that Day is standing at the gates, And waits to fling them wide, and shower down Upon the sleeping world, rich floods of light, From out her gushing store-house.

Know that, that Night upon his ebony wings Is trying to his secret haunts, and soon The gloom will vanish and the darkness fly, And joy-bells ring for thee.

THE INHERITANCE.

BY O. R. FASSETT.

"The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2: 22.

"The wicked shall not inherit the earth." Prov. 10: 30.

"Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104: 35.

"The tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out all them which offend." Matt. 13: 38-42. See Ps. 37, Mal. 4: 1-2. Thess. 1: 7-9.

But the earth will be the abode of the just. "The meek shall inherit the earth." Ps. 37: 11. "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5. "Such as be blessed of him shall inherit the earth." Ps. 37: 22. "Those that wait upon the Lord, shall inherit the earth." Ps. 37: 9. "When the wicked are cut off, thou shalt see it." v. 34. "The righteous shall never be removed." Prov. 10: 30. Both the earth and the righteous are never to be

removed according to the Scriptures. "The righteous shall be recompensed in the earth." Says a corrupt theology, "in the heavens," "in heaven," in the skies, "beyond the bounds of time and space," etc. Jesus says, after "the tares are burned." "Then shall the righteous shine forth as the sun in the kingdom of their Father." What kingdom is this? Where the tares and wheat grew together; for they shall "inherit the kingdom prepared from the foundation of the world." Matt. 25: 34. Thus though the saints are simply "to be caught up" above a burning world "for a little season," Isa. 26 ch., 1 Thess. 4 ch., yet they are to descend to enjoy a renewed world after the final conflagration. 2 Peter 3 ch. Hence they shall reign while above the indignation, "We shall reign on the earth." Rev. 5: 10. President Edwards' affirmation to the contrary notwithstanding!

Jesus Christ, "the Lord from heaven," has been created "the second Adam," and "the Redeemer of the first Adam's race, from sin, death, and the grave, and of his forfeited inheritance; and will take that position in the world to come over all those who have believed on him, and been washed from their sins in his blood; and over the redeemed and renewed world." Micah 4: 8. Matt. 1: 21-23, 1 Cor. 15 ch., Ps. 8, with Heb. 2 ch.

To this glorious view of final redemption, the Abrahamic "covenant" and "promise," "overlasting" in its rewards, point, and most fully agree. Rom. 8: 13-17, Gal. 3: 7-18. 26-29, Heb. 11 ch.

The following quotation from Dr. Dick, upon this most interesting theme, will close this article better than any thought which I could suggest: "We are assured that after the resurrection, a material world will be prepared for the habitation of the just in which their connection with the visible universe will doubtless be far more extensive than it is at present. This new world will be prepared and arrayed by Divine wisdom; and consequently will exhibit scenes of beauty and grandeur, of exquisite contrivance and benevolent design. For if the world we now inhabit amidst all the deformities, and physical derangements which sin has introduced, displays so many beautiful arrangements, and marks of intelligence and skill, much more we conclude that the world in which righteousness shall dwell, will abound with everything that can charm the eye, the ear, or the imagination, and illustrate the manifold wisdom of God. Nor is it difficult to conceive how such a diversity of scenery, (different from the present) may be produced. In regard to our terraqueous globe, were its axis to be shifted, so as to point to a different quarter of the heavens, or were the angle which it forms with the ecliptic to be greater or less than it is now, the general appearance of the firmament would be changed, the apparent motions of the sun and stars, the days and nights, the seasons of the year, and an immense variety of phenomena in the earth and heavens would assume a very different aspect from what they now wear. Were the component parts of the atmosphere materially altered, were its refractive power much increased, or were a greater portion of caloric or electricity introduced into its constitution, the objects which diversify the landscape of the earth, and the luminaries of heaven, would assume a variety of new and uncommon appearances, as would warrant the application of the Scripture expression, 'a new heaven and a new earth.'"

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER II. SECTION II.

We have recently seen a most powerful Papal nation, whose monarch was styled the eldest son of the Church, a nation of more than twenty-seven millions of people, breaking every restraint, beheading their king, proclaiming war against all kings, and decreeing fraternity with all in every nation, who are in rebellion against their governments.

Revolutionary France, by national authority, not only denied the Christian religion, but the being of God. A piece was written by Anarcharis Cloots, a member of their national convention, and the reporter of their committee, and was accepted by the convention, and printed and circulated by their order, in which are the following sentiments:

"Man, when free, wants no other Divinity than himself. Reason dethrones both, the kings of the earth and the king of heaven. No monarchy above, if we wish to preserve our republic below. Volumes have been written to determine whether a republic of atheists could exist. I maintain that every other republic is a chimera. If you admit the existence of a heavenly sovereign, you introduce the wooden horse within your walls; what you adore by day, will be your destruction by night."

This infidel power virtually abolished the Christian Sabbath; substituting in its stead their decades, or the celebration of every tenth day, for political, or idolatrous purposes. They virtually abolished the covenant of marriage, by rendering the spirit of it optional with the parties. As a fruit of which national order, 1800 divorces took place in

Paris in the year 1793. They decreed that the promiscuous intercourse of the sexes is no crime. They fixed the inscription in their burying-ground, "Death is an eternal sleep." The Bible was burnt in a public square. They shut up their houses of public worship, and made only the expression of a desire that they might be opened, a great, if not a capital crime. They assumed the characteristic of disregarding the god of their fathers, by rejecting the Pope and all his clergy. And in contemptuously abjuring the Christian religion, they disregarded him, who was the ancient desire of women. They denied the Father and the Son; denied the Lord who bought them; denied the only Lord God, and our Lord Jesus Christ. Yet, notwithstanding all this, they in their estate, or after they viewed their revolution established, honored the god of forces, their maumzin; whether we translate it fancied gods, or military munitions. With respect to the former, the French converted the magnificent temple of St. Genevieve at Paris into a pagan pantheon. To this they conveyed in solemn procession the bones of the arch-infidel Voltaire and of Rousseau. The bones of the former they placed upon a high altar, and offered incense to them; while the multitudes bowed down in silent adoration. A female, dressed in fantastic hues, as a goddess to personate Human Reason, was borne upon a carriage on men's shoulders, and escorted by the national guards and all the constituted authorities. She was placed upon a high altar, and worshipped with various religious ceremonies. She was then conveyed to the principal church, where these idolatrous services were repeated. A priest was then brought in, who abjured the Christian faith, and avowed the whole of Christianity to be an imposture. The scene closed with the burning of their religious books, and their various apparatus for public worship; multitudes dancing round the flames in savage mirth. And an account of this whole scene was published in their national Bulletin, an official paper distributed at the expense of government. The images of reason and liberty were placed in a temple. Festivals were instituted to the virtues, such as reason and labor. Thus they adopted and honored the gods of their fancy. And the French have honored military munitions, should any prefer this rendering of the term maumzin. Their unprecedented improvements in the arts of war afforded them a most distinguishing feature in this particular. A train of other enormities are related in authentic histories and memoirs of the French revolution, too numerous to be cited in this dissertation. "It appears (says a writer on this subject,) that there have been two millions of persons murdered in France since it called itself a republic; among whom were 250,000 women, 230,000 children, beside those murdered in the womb, and 24,000 priests, many of whom were Protestants." Murat, that great friend of the people, scrupled not to assert, that in order to cement liberty, the national club ought to strike off 200,000 heads. "As for the privilege of extending mercy to the condemned, it was contemptuously disclaimed, and all applications for pardon were rejected with the declaration, that the enlightened government of republic France possessed no such power. It was esteemed indeed a sufficient crime to be suspected of being a 'suspicious person.' Their comedians publicly challenging and denying God; the pupils of their new republican school appearing at the bar and declaring that all religious worship had been suppressed in their section, and that they detested God; and, terrible to relate, their establishing a tan-yard under the auspices of government, to manufacture into leather the skins of their murdered fellow-citizens; their drowning under guards of soldiers, their new-born infants, born of lewd women, kept by the officers in Gen. Jourdan's army, as related by Count Sodin, who was present; and numerous other enormities, which exclusively characterize the annals of modern France; these are things well known. And they strikingly corroborate the evidence exhibited, that we behold in that nation the rise of the antichrist of the last time."

The succeeding predictions, (Dan. 11: 38) the French nation have precisely fulfilled. They soon fell under a military despotism; and have become a great and terrible empire. The people who magnified themselves above God, and all legitimate authorities, have received their foreign god, their emperor, from an origin which their fathers knew not; and have honored him with gold, and silver, and precious stones, and pleasant things; and with imperial magnificence. A Corsican youth of ordinary descent was admitted to an under office in a company of artillery in the republican French army. His activity at the siege of Toulon, in 1793, excited the attention of the national agents, and he was advanced. His subsequent rise was rapid. Within a few years the French received him and honored him, as their First Consul. And his subsequent imperial magnificence, his victories, and his distributions of the nominal crowns of his conquered nations to his kindred and favorites, appear fully to accord with the fore-cited passage, Dan. 11: 38, 39: "And a god, whom his fathers knew not: shall he honor with gold and silver, and precious stones, and pleasant

things. Thus shall he do in the vast strongholds, with a strange god, whom he shall acknowledge and increase with glory. And he shall cause them to rule over many, and shall divide the land (earth) for gain." In the whole of the passage afore-cited from this chapter, relative to the infidel power, we find a train of particulars, which have been fulfilled, in their order in France; but which, I believe, have never been fulfilled in this order in any other nation. Have we then, any reason to doubt of the correctness of applying the passage to the French nation?

And especially considering the origin of their revolution, which will by and bye be noted. When this is considered, we shall find also that in the French, as far as they have proceeded, we behold an inceptive fulfillment of the prophecy in Rev. 12, concerning the devil's coming down to the earth in great wrath; and of the prophecy in Rev. 17, concerning the beast that ascendeth out of the bottomless pit, and is bearing the Papal harlot to her execution. The gross infidel system, instigated by the great dragon, in the former of these passages, has most strikingly appeared in France; and appears to be fulfilling in what has been called the Christian world. And the features of the beast in Rev. 17 are conspicuously prominent in that nation, so far as they have proceeded.

This new beast from the bottomless pit, of scarlet color, covered with the deeds of blasphemy, forming to himself his ten horns, bearing the Papal power to his execution, with the world wondering after him, is now upon the stage manifested with dreadful precision. And the words of Rev. 18 are fulfilled, or fulfilling. Some of the most important parts of the dominion of Papal Babylon have indeed been exhibited to the world, as the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird. The rod of iron for the work of judgment there implied, is presented, before the nations. Papal Babylon has fallen; and the judgments of God on Papal nations are in the most conspicuous train of fulfillment.

The above ideas will be corroborated when we come to ascertain the real origin of the late unprecedented commotions in Europe. This origin stands clearly exposed in the writings of Dr. John Robinson, Professor of Natural Philosophy in the University of Edinburgh, in a volume published in 1797, entitled "Proofs of a Conspiracy, &c." And in the volumes of Abbe Barneul, a French Catholic, who wrote "Memoirs on the French Revolution." In both these works, although the plans of the authors are very different, and the writers were of different kingdoms and different religious educations, and unacquainted with the object of each other, yet the same points are clearly ascertained. They give the same original letters, mottoes and watchwords; and, in short, disclose the same systematic plot laid to introduce anarchy and atheism under the notion of enlightening mankind. As much of the evidence concerning the fatal scheme of Illuminism, was first given in this country by these writers, it may be suitable to make some remarks on their character.

One who loves and seeks for truth and light.

WINTER—A SONNET.

The Spring hath come and fled. Sweet summer-blooms Have ripened into luscious Autumn fruit; And now, in many a mead, unsightly root, Beauty lies sepulchred in floral tombs. So blossoms into life the hidden flower, So droop along the "pride of the parterre," A victim to remorseless Winter's power! Yet not forever shall Earth's lovely things In darkness and imprisonment remain; For a brief interval they fold their wings Soon to emerge to light and life again! What we call death and shrink from with dismay, Is but the prelude to immortal day!—Zion's Herald.

MISSION JOURNAL.

Louisville, Ky., Sunday, Jan. 1, 1865.

The New Year has dawned sweetly upon us. The air is sharp and bracing; the sun shines forth clearly, bidding us all a Happy New Year. Bro. Leslie and I, with two other delegates, start to preach at Taylor Barracks, to the U. S. colored troops. Arriving at the gate, the drawn sword stops us. We have no passes. We point to our badges, and state our work. "All right, pass on," and in we go. We found one regiment with an Episcopal coloured chaplain, and another with a white chaplain, who is much interested in our views, and converses freely in regard to the advent near. Arriving at 10 A. M., we found we were too early, as the men were out on inspection. It is strange that Sunday is chosen to examine knapsacks and arms. I hope the time will come speedily when the roll and the bugle will not break in on the enjoyment of the sweet day of rest. We improved the hour by holding a service with a few sick men in the Hospital Quarters. At eleven the chaplain placed us at intervals through the long barracks. I had a silent, respectful crowd around me. I spoke from 2 Peter, 3d chapter, giving my views freely. I saw many watching me with intense interest. All heard me respectfully. The impression seemed solemn.

At 8 o'clock P. M. I spoke at No. 1 Barracks, to Kentucky boys, from Rev. 7. As I spoke in closing, of the time of the end, and referred to the signs of the times, and to the waking up on the subject of prophecy, every eye and ear was opened. Those who at first cared not to hear, started up with interest. It was news to them, and at the close of the meeting I found sympathy and affection. Bro. Leslie entertained the orphans of the Refugees at their home, next house, in the afternoon. All the delegates were requested to finish up their work in the day time and come together in the evening, in the large dining room, for a social meeting. The season was refreshing. Our hearts were melted together, and tears were shed like rain. All went well until a good brother lost his strength, and fell flat to the floor. It was quite amusing to think of afterwards, that we should try, with hot bricks and brandy, to bring his spirit back to earth. He was all the time happy, but unable to speak, or move. He finally came out very happy. I was forcibly reminded of the old fashioned "Kentucky Jerks."

Tuesday, Jan. 3d. I have until to-day been confined to the office. Leaving it in charge of a delegate, I visited Jeffersonville Hospital, one of the finest in the world; all things considered. In visiting the sick, the delegates have to exercise judgment, in regard to speaking to men. Some are quietly sleeping, they must not be disturbed; others are faint and low, they must be approached softly, and with wisdom, so that the effect may not be injurious, by depressing the sick man's spirits. Generally the eye of the sufferer invites you to his side, for as we enter the ward, they fix their eyes upon us, and are anxious lest we should pass them by unnoticed. In one of the wards I was sent for by one who said that he had been passed by. I went to his side; he was badly wounded but his hope was strong in Jesus, and he wanted to exchange a word. We mingled our hearts together in holy brotherhood, and he was satisfied. Another man was wounded in his shoulder. I conversed cheerfully to draw him out, and then inquired after the interest of his soul. He answered with tears, "I have been trying mighty hard to find Jesus." "I have a praying wife at home, and she remembers me." He was deeply affected. In offering a paper to a young man I found he could not read. I sent him a primer on his promising to learn to read. We hear from Nashville that our labors are very much needed there among the freedmen, but we are delayed for lack of passes. 6 1/2 P. M. Four delegates have arrived from below, bringing six passes and we are gathering up and packing our trunks, rejoicing in the thought of getting nearer our legitimate work.

Wednesday, Jan. 4th. Called to see a young person, who had sent for me a few days before, to pray for her as she was supposed then to be dying. She was recovered, but rejoicing in the Lord. 7 P. M. Met my Kentucky boys again. I spoke from the words "Finally, brethren, farewell." At the close of the meeting I invited all to enter into a solemn covenant with me to meet in the kingdom of God. All arose from their feet. I called the men to come down from their bunks, where they were posted during the meeting. They did so, and also poured forth from between the beds. I requested them to form a circle, and I would give the parting hand. It was a thrilling sight to see the long array through the whole length of the floor, all reaching forth their hands. As I passed, we sung, "A charge to keep I have," in the old tune Kentucky, in the state of Kentucky, by Kentucky boys. One man with tears said, "pray for me. I am not worthy to stand in this circle, for I am not a christian, but if God will, I mean to serve him." Many heads dropped with deep conviction. It was one of the best scenes of my life. God bless that Kentucky Regiment.

We had a singular opening of the meeting. While in prayer, a man stood in the floor, and said "that will do," and when we arose from our knees, there stood a drunken sergeant. He faced me, and remarked that he had something to say about continuing this meeting. I asked him if we should sing first. "No," said he. Just then up jumped another man, as tight as the first, and began to spar at the sergeant. Just then two led off the poor sergeant by the arm, but not until he had received several passes from my defender. After meeting my "beligerant" friend informed me that though he was not what he should be he would not see me disturbed in the meeting.

Sunday, Jan. 4. All hindrances being removed, we started at 7 A. M. for Nashville, feeling sad to part with the kind delegates, and family of the Commission in Louisville. As for leaving the state, we felt no regret, for there we breathed not the air of freedom. All the time while there, we felt under a pressure. The state stands as a living skeleton of the old slave system, and may fitly be compared to "Death on a pale horse." In the cars I stirred up the blood of three Kentucky slave holders, who thought that the slaves should be sent out of the state, if emancipated. I told them we would take them up to the north and east, educate and send them back. Knowing that I was from

Massachusetts they at once charged the loss of property in slaves upon us, and would have "chawed" me up if Uncle Sam had not been on board the train. I added nothing to the fire, and they cooled down. They know that slavery must die, but 'tis hard giving up the ghost. Our ride brought us over battle ground, covered with Stockades, Forts, Breastworks and guarded positions. We passed over a bridge that had been partially destroyed by guerrillas. The whole route seemed to lack Yankee enterprise; antique log huts chinked with mud. Peeping and forlorn slaves watched us from behind fences, or waved their hands to us as we passed. We were comforted with the pleasant intelligence that not a week passes without being molested by armed secesh. A week before, they burned a train, this week they have burnt another, robbing and insulting the passengers, murdering whom they pleased. This is dangerous to them, as for every soldier killed three of them are shot. In spite of my trust in Divine Providence, I feel my mind being assured by the fact of having a long train in our rear filled with armed soldiers.

In coming over western roads I could not at first divine the reason of reserving a car for ladies, from which the gentlemen are ejected, unless accompanied by the gentle sex. But a slight experience convinced me of the necessity, for nearly all the men in this part of the world, are such inveterate "spitters" that no matter how tidy the floor may look, one day's ride will disgust any one, unless he is fond of the "weed." I was mortified for Massachusetts in seeing one of her sons, who was high in position, passing around a flask of whisky, which he carried strapped to his side. On the way we passed the Cave House, where for thirteen dollars, a person is taken to the famous Kentucky Cave; in which days may be spent exploring. Crowds visit it from all parts of the world.

Nashville, Friday 5th. We arrived last evening safe, and this morning report for duty. We find that the Rock City is a city of mud, and the mud is fearful. Under us is one bed of lime rock. Owing to the soft nature of the stone, it crumbles under the wheels, and when it rains, and in the soft days of winter, it is "wading" through the soft, plastic patty. The universal fashion here is not "A-la-Paris," but "A-la-mud." The heavy artillery, aid wagons, have ruined the roads. Military authorities do but little toward the general good, if only their ends are served. Dead horses lay in the middle of the roads, and in one spot I counted forty mules and horses lying around. This was near the battle field, and I suppose they will be buried in the spring. The weather is very acceptable to me. I have not enjoyed such health or spirits for years. It is possible that the blessed sensation of being engaged in such high and holy missionary work has to do with my feelings. Be that as it may my heart leaps toward God and his work with ecstasy. I am often wearied but never discouraged.

We have a splendid home for the delegates, a three story mansion, confiscated from a rich broker, who went into the rebel army. Rev. Mr. Smith and lady from Massachusetts, do all they can to make us happy. I had no idea of the pleasant, comfortable homes with which we are provided.

Saturday, 6th. We were much pleased to-day, in meeting Bro. Edwin Burnham's son, from Pittsburgh, who has come to work in this department of labor, for the improvement of his health. I love him with all my heart.

Sunday, 7th. Bro. Burnham and I visited Cumberland Hospital, one mile from the city. We passed from ward to ward, reading the Scriptures, remarking and closing with prayer, besides singing. I read and remarked, he following by prayer, in the first ward, and he led in the next, thus we held services in six wards. I found one ward-master who was delighted to meet me as he had taken an Advent paper, and was interested in the subject. Bro. B. expressed himself highly pleased with the work of the day. He has now gone to Chattanooga. In the evening I preached to 70 government carpenters, in their dining-room, which was filled. I had the best attention. Bro. B. followed with an earnest exhortation. After meeting we had an urgent invitation to hold another meeting, also a call for Testaments. Bro. Leslie preached in the morning at McKendrie Chapel, one of the two churches which have been retained for religious services. All the rest have been used for hospitals or troops.

In finishing this up I would say that the Lord has, within twenty-four hours opened to us the greatest field of usefulness. Bro. J. will tell all about it in his next.

G. H. CHILD.

LEAD THE CHILDREN TO CHRIST.

Let two examples tell what I mean. I knew a father who never ceased to pray in secret with a daughter, at least occasionally, until she, a young lady, came forward and took her place by his side among the professed people of God. I knew a mother who never ceased to pray in secret with a son until she was per-

mitted to bring him with her to the table of the Lord. I hardly need say that these were converted young, or that they beautifully adorned the profession of faith which they thus imbibed from their parent's devotion.

Mark: we cannot send an infant into the street to learn to walk all by itself, because it has limbs of its own. We aid those tottering, stumbling little feet till they are strong enough to walk alone, and then let them go forth. Even so we are bound to sustain and guide the feet of prayer till the little ones pray—not merely say their prayers.

We are bound to lead them toward Christ till indeed they meet him, and we are sure we have put their little hands in his. In other words, parents are under the most sacred obligation to superintend the private devotions of their children till their little hearts catch from them the true flame of prayer—till they love prayer, till they can pray alone, and will pray alone.

But how many parents, after having begun this work it may be in the earliest infancy of their children, drop it just at the point where there is hope of its becoming really effectual. The mother teaches the little one to "say its prayers" for the little time that it is too young to go to bed alone; but as soon as it is able to understand itself, or be trusted with a light, it is sent off with the heartless injunction, "Don't you forget your prayers," and soon she knows not whether or not any attempt is made to pray.

NEW VIEW OF PROPHECY.
(Continued.)

Having shown that there is to be an eighth head of the beast, it may be well to notice the means by which it is to be developed.

The temporal millennium delusion is the intermediate, if not the primary cause of the development of the two-horned beast and image beast, as it has been of the others. The antichristian disposition to rule and reign without Christ, which has always characterized men who took a conspicuous place in the Church or world, and it is what called forth a prophecy descriptive of the rising antichristian power in Rev. 13: 11-17. "And I saw another wild beast ascending out of the earth, and he had two horns like a lamb, and he spake like a dragon."

In Rev. 19: 20, we learn that a "false prophet, who wrought signs in the sight" of the wild beast "with which he had deceived those who received the mark of the wild beast, and those who worshipped his image," was taken "alive" with the beast, but no mention is made of the two-horned beast, and as each of them make an image to the beast, that had a wound by a sword, so each of them healed his wound and caused it to live; they are therefore both of them, one and the same thing. And to ascertain who the false prophet is, will help us to understand what the two-horned beast is; and it will elucidate our subject somewhat to contrast the "false prophet" with "the prophet." Deut. 18: 15-19. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken. I will raise them up a prophet from among their brethren, like unto me, and I will put my words in his mouth; and he shall speak unto them all that I shall command him; and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him. But the prophets who shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Gen. 46: 10, Num. 24: 17, Dan. 9: 25, Acts 3: 22, 23. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass that every soul who will not hear that prophet shall be destroyed from among the people." Acts 7: 36-39, John 6: 14, 7: 40, 1: 19-21, Heb. 2: 1-3.

No single individual or dynasty of individuals is to be looked for as "the false prophet." No beast ever represents an individual, but a national power. The "little horn" of Daniel, seventh chapter, represents not the Pope, merely, but a dynasty of Popes operating through the secular power, which was at times vested in a Pope, but more frequently, in a dynasty of kings. "The little horn, which waxed exceeding great," (Dan. 8: ch.) represents several dynasties of kings and popes.

The "fourth mentioned Dan. 11: 45, does not have reference to Bonaparte, or any other individual, but to its antecedent, "king," v. 36, and this noun does not stand for an individual king, but for all those mentioned in the eight preceding verses, i. e. the sixth, seventh and eighth heads of the beast. So when the last head "comes to his end," "Michael stands up," Dan. 12: 1.

The "angels" mentioned Rev. 14: 6-11, are not these individuals, nor do they represent supernatural agents, but the messengers of God. You and I, my brother, may be a part of them; I would like the honor of it; God help us to be so. And by a purify of interpretation, we are not to look for the two-horned beast, or false prophet, in some individual church or nation, even, but we must class together all who professing to prophesy for Christ, "the prophet, yet who prophesy falsely, as a part and a parcel of the false prophet." Such are all those who teach a temporal millennium, "a good time coming" to mortals. No greater delusion ever cursed the world. "It is the cause of most other delusions."

Rev. 13: 11. "And I saw another wild beast ascending out of the earth, and he had two horns like a lamb." He is called a "wild beast," to show that he is wicked, cruel and unchristian. As he is not fully developed, we will wait and see what is meant by coming out of the earth.

"He had two horns like a lamb." Horn is a symbol of authority. 2 Sam. 22: 3, Psa. 75: 4, 5, 182: 17, Zech. 1: 21, Luke 1: 69. And these horns are lamb-like, to show

that they are Christ-like. Can we find two organized bodies of acknowledged authority among spurious Christians?

1. There is the universal peace society. What more Christ-like than peace? But what is more false to teach universal peace in this wicked, sin-cursed, warring, mutuating earth? I recognize the Peace Society as one of the horns of this "wild beast." It grows there as a sort of an anomalous ex-crescence.

2. What is more lamb, or Christ-like, than union, universal love and union, among brethren? But for the Greek Church, Catholics, Episcopalians, Methodists, Presbyterians and all other religions to unite to form a union of a common brotherhood, is an abomination to Christ. He says come out of her, Rev. 18: 4-6. I recognize the universal Union Society as the second horn. They both originated from the error, the temporal millennium.

The institutions of these societies have organized these horns, vainly supposing that they can promote the conversion of man to God, but this is not God's plan. Christ came into the world to take out of it a people for his service. Acts 15: 14.

THE CAUSE IN TRENTON.
(Original.)

About two years since the friends in Morrisville, Pa., and Trenton, N. J., gave Bro. D. I. Robinson, then laboring in New Haven, Vt., a call to come and help them, which call he accepted. At that time there were but five families in Trenton that had any practical faith or interest in the doctrine of the pre-millennial advent and reign of Christ. Bro. Robinson, with his characteristic faithfulness, commenced the cultivation of that field, with these small beginnings, because he unwaveringly received the declaration "All things are possible to him that believeth." To say he had discouragements, many, and trying enough to dishearten the most of men, is only saying the truth in the case. But he endured as seeing the Invisible, and his faith caused him to triumph in Christ Jesus. A year ago, there was effected an organization of a church, consisting of twenty-one members. He then mooted the question of building a meeting-house, but the idea was considered chimerical, and at first but little, if any encouragement was given him that he would succeed. Not weary in well-doing, however, he patiently persevered, until he obtained a subscription to the amount of sixteen or seventeen hundred dollars, and as the result, a beautiful little chapel is raised in honor of Messiah, where the lovers of Jesus and his coming may meet and have their souls strengthened with heavenly nourishment. A church organized, and a house of God erected, the next question was, Can a Sabbath school be gathered, and sustained? Here the faith of God's servant must be tested again. His brethren doubted whether any considerable number of children could be induced to attend a school they might start. But nothing daunted, he went to work, visiting from house to house, until he had visited four or five hundred families. The school was commenced, small at the beginning, but there has been a gradual increase, until on the third Sabbath in January, there were eighty-five present connected with the school. In addition to this, he has been the means of obtaining for the school a library of three or four hundred volumes, besides supplying every pen in the meeting-house with one or two Bibles. He has also procured Testaments, question-books, cards, &c., to amply supply the school; and the most of these without cost to the church or school. During the past two years Bro. R. has called at three thousand houses in Trenton, distributed from fifteen to twenty tracts and tracts; published in the Trenton papers an abstract of our faith; printed and distributed five hundred hand-bills, and preached in the streets, in different parts of the city, carrying the glad tidings of salvation to the ignorant and abandoned, and preaching the same Gospel to the educated and virtuous. The relation of Eld. R. with the ministers of Trenton, is of the most friendly character, and they have given him many proofs of fraternal feeling. His influence is very generally felt through the city, and is salutary. A great amount of prejudice has been removed from the minds of the people, by his judicious and faithful labors.

The fruits of these works of faith, and labors of love, were made to appear in a series of extra meetings that I had the pleasure of recently attending with our brother, commencing Jan. 3d. I spent sixteen days co-operating in the good work, and I was made to rejoice in seeing saints revived and strengthened, wanderers brought home again, and sinners turned from the paths of error and sin to the ways of righteousness and peace. From fifteen to twenty professed faith in Christ during my stay with the dear friends in Trenton, and others were seeking the salvation which is in Christ Jesus. The attendance from the beginning of the meetings was very encouraging; and on Sabbath evenings, the place of meeting was too straight for the congregations. More orderly, quiet, attentive, and apparently candid congregations I never addressed. The message of the Coming One has a strong hold of many in Trenton, and an effectual door is opened there for the spread of Gospel truth, and for a harvest of souls. Although the kingdom of God at hand has from time to time been proclaimed in Trenton for the last twenty years, yet this faith has never had a visible representation there until now. May the light-bearer thus raised, continue to shed a heavenly radiance around, until he comes, whose glorious epiphany shall supersede the necessity of any intermediate reflectors.

Jan. 23, 1865.

ESTIMATION OF CHRIST.—When Isaiah from his watch-tower of prophecy looked down the vista of centuries and beheld the coming Messiah, he predicted that he would be "without form or comeliness" in the eyes of men, and "be despised and rejected" of them. This was a strange prediction—that the eternal Son of God, "the brightness of his Father's glory, and the express image of his

person" should be disparagingly viewed and contemptuously treated by mankind! Nevertheless it was exactly fulfilled; for "he came unto his own and his own received him not;" and from then until now has he been cast off and abused. It is a sore trial to the friends of Jesus that, thus it should be,—that one so exalted and lovely, and to whom they are so deeply indebted, should be thus scorned by those whom he laid down his life to save. But they find comfort in two facts. One, that he is not depreciated in heaven, but receives in that bright world the homage of all the angelic hierarchy. The other,—that he is not always to be disdained by the human race, but is to win admirers and followers until he has "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

DEMONISM, OR SPIRITUALISM.

2. The second grand mark of the latter-day seducing spirits is, that they bring doctrines of demons.

This is an unmistakable characteristic. Their whole teaching rests on this, viz., communications from the spirit world. They say that hindrances have always existed to a free intercourse between men in the flesh, and the world of spirits; and that only of late years (beginning at Rochester, in New York) have means been found to remove them, and the mind of men in a proper condition to receive the communications; and that now these communications must be made general, and by them universal blessings will be ushered in. The unseen world, they teach, consists exclusively of happy spirits, except such who still have an earthly element clinging to them; and are, as yet, temporarily, unenlightened and unrefined. These spirits, they say, overflow with philanthropy, and now come forward to enlighten and help suffering humanity, in its "rudimentary" condition. By following these teachings, the whole world will be restored to prosperity and happiness. They communicate through the so-called "spiritual circles," in the first instance; and when the votaries are more advanced, they become "writing" mediums, and finally receive direct inspirations, which they communicate by the voice. They desire that the intercourse with the spirits should become universal, because it would show man his true destiny, and make everybody happy.

Their teachings are also the doctrine concerning demons; because they deny the existence of angels, either good or bad, saying that the souls of men are angels, and none others; and that it is the spirits of departed men who wish to communicate. Now we know that the word "demon" (or demon), in Greek always signifies, not "devil," as our version usually gives it, but a ghost or departed spirit of a man. And hence these teachings are, indeed "doctrines of demons."

They are such, also, because of their tendency to exalt self; in diametric opposition to the fundamental Divine law of love to God and man as supreme. And selfishness is the fundamental law of Diabolism. The glory of God the wandering demons of "spiritualism" hate, and seldom mention except to deride; but they are full of the praises of pretended natural and socialistic perfection.

And again, the teachings of "spiritualism" are doctrines of demons, because they are always intent upon prominently holding up to ridicule the idea of the existence of evil spirits. No such, say they, are in existence. Nothing but an effete superstition leads men still to think so. How then can "spiritualistic" communications, in any case, be bad, or mislead? "The spirits" are only anxious to do good to mankind. How wrong, therefore, in men to refuse to listen to their best friends!

And lastly, these seducing spirits are demons, because their doctrines not only deny Christianity, and uphold the vilest pantheism and socialism, but are brimful of hatred and bitterness against the Gospel of Christ. Here they show their true nature: "What have we to do with thee, thou Jesus of Nazareth?"

They demand, as we have already said, that the will shall be surrendered implicitly to their infallible teachings. They are preparing the way to make the world what it will be after Satan and his angels shall have been cast out of the aerial spaces into the earth, during the three and a half years of the Great Tribulation, viz., a pandemonium. Now, they communicate from the aerial regions, as they themselves say; but then (which they are careful not to say), the bottomless pit will be opened (Revelation 9), and they will come out in the smoke, in the shape of supernatural locusts, under their king Apollyon, or Apoleon, the Destroyer, to the number of 200,000,000.

Let us listen awhile to their speech. "The fear of a fabulous Devil is, even at this advanced period of civilization, much stronger in timid and undeveloped minds, than the love of truth and Deity. And the consequence is, that whenever the inhabitants of the spirit-world strive to manifest themselves to the inhabitants of the natural world in which we live, they are afraid to receive the spirits in their homes, lest they be not angels from heaven, but agents of the supposed King of Darkness, who has mythologically been invested with such terrible power and influence. But the time has now arrived, when the two worlds—the spiritual and the natural—are prepared to meet and embrace each other on the middle ground of mental freedom, and progression. And those who are most advanced in individual refinement, harmony, and spiritual truth" (i. e., most thoroughly demoralized), "will gladly receive and philosophically interpret every communication which may emanate from above." (Philosophy of Spiritual Intercourse, page 46.)

"Such minds cannot stop short of the accomplishment and establishment of an actual commerce" (the italics are his), "between the natural and the spiritual worlds, as between Europe and America; and in this, the higher sphere of sciences, love, power and intelligence, are making every effort to assist them." (Idem, page 39.)

"There are no absolutely evil or false spirits in any department of God's beautiful universe." (Idem, page 87.)

A special, grand communication, given in New England, and written in unknown electrical characters, is thus interrupted. "Our society desires, through various mediums, to impart thoughts," And another: "Let all nations be gathered together, and let the people be assembled; let them bring forth their witnesses, that they may be justified; or let them hear these things, and say it is truth." (Idem, page 60. A Parody of Bible Truth, and Coming Events. Isaiah 43: 9.)

Again, these wandering spirits, speaking lies in hypocrisy, and glorifying corrupt human nature, exhort thus: "To the end that all may become recipients of heavenly messages, let all begin to form true characters, to adopt correct habits, and to live just and noble lives." (Idem, page 70.)

"I was assured," says Mr. Davis, "that the time was now" (1859) "past when these new things would have been ignorantly termed demonism, enchantment, or witchcraft." (Idem, page 79.)

And again (page 81), "Since this method of sensuous communication has become satisfactorily established, whereby spirits can address the material senses of their earthly friends, great numbers in this sphere are constantly, and with enthusiastic joy, imparting thoughts and affectionate sentiments to mankind." (Query: why did they never know this way before? They "know" and "know" not. Or, rather, God restrained them up to this time, but now relaxes His hold a little, that the depravity of man may be seen to reach its culmination.)

On page 91 we read that "All evil is but imperfection tending to its ultimate perfection. The material senses, here discover to us, and innumerable facts demonstrate, that the doctrine of evil spirits is fabulous; and to the rightly educated truly religious mind, it is blasphemous, and prejudicial to the progression of thought and intelligence."

Lecture 25 of No. VIII, the Great Harmonia, and No. III, The Seer, is "A brief exposition of the Satan which tempted Jesus of Nazareth." (Which one is it that illuminated the Harmonial Man?) On page 92 of the Philosophy of Spiritual Intercourse, we read: "Perfect passiveness is necessary that we may obtain truthful and reliable communications; and when these conditions are not fulfilled, a disappointed experience reminds us that we have violated and deranged the prescribed laws of these communications." On page 386 of the Autobiography, we find the statement that "spiritualism" is "the Gospel of Nature's Divine Revelations." On page 479, "spiritualists" are called "The Evangelists of the New Dispensation." On page 519: "We have the promulgation of the Harmonial Philosophy as a New Era in the world; and by faith in cause and effect we prospectively see the day when, through its influence, the discordant powers and principalities of this world will become ONE KINGDOM OF LOVE, WISDOM, AND HARMONY." (Thus Satan promises a parody of the millennial kingdom which he knows now to be so near.)

Page 521: "The Harmonial Philosophy is the Gospel of Nature and Reason." On page 385 we read: "The interior wisdom of Jesus, formerly, and of our living prophet now" (A. J. D.), "prove that a spirit is in man." What blasphemy and unmeaning twaddle! No wonder that these false Christs cry out too (page 389), "Reform! for the kingdom of heaven is at hand."—*Prophetic Times.*

SINGING IN HEAVEN.

"He that hath not learned to sing, God's praise on earth, can never praise in heaven."

In a certain town in one of the middle counties of England, there resided a young lady, the daughter of worthy and pious parents.

She was a member of a Christian church, a teacher in the Sabbath school, and a very zealous tract distributor. She was regular and punctual in her attendance on all religious meetings. She was kind to the poor, and seldom seen out of temper.

Notwithstanding all that was delightful and admirable in her character, her mamma had serious doubts as to the motives whence they sprang. Often she sought to know the ground of her confidence; but although her daughter was candid and communicative on all other subjects, on this—the state of her soul—she was silent and reserved. At length she was taken suddenly ill. A physician was called in, and her symptoms pronounced most dangerous. Her pastor was next sent for. She was sleeping when he came, but he sat by her bedside till she should awake.

In a very few minutes she awoke, and in wild and piteous accents cried, "Where am I?—where am I? Is this hell?—is this hell? O what a dream! I thought I was in heaven. Every countenance was beaming with purest delight. The sweetest music filled the air. All heaven rung with praise. 'Worthy the Lamb that was slain,' was the triumphant song that fell from every lip. I tried to sing; but no, I could not. My heart grew faint. Again I sought to praise, but, in vain. With this every hand was raised, and pointed at me; and with one voice they cried, 'Away! away! she never praised our God on earth—she cannot praise him in heaven!'" After the recital of this solemn dream, the now exhausted sufferer fell back on her pillow, and with her expiring breath, quickly echoed, "No, no, I never sung his praise on earth—I cannot sing it in heaven!"

Most of dreams are frivolous, but from this one we think we may draw a most important lesson. Learn, dear children, that praise is the chief employment, and the peculiar employment of the inhabitants of heaven. But forget not that praise must be given on earth. Gratitude is the well-spring of praise. Where there is no gratitude, there can be no praise. It is gratitude to God for the gift of his Son, that stirs up the soul to melody.

None can praise God who have not accepted his "unspeakable gift." It is not till

the heart has been opened by the reception of the blessed Jesus, that the tongue is loosed to praise him. It is out of the abundance of the heart that the mouth speaketh. Thus it was with David. When he knew all his iniquities were forgiven, he called upon his soul and all that was within him, to bless God's holy name.

Now, beloved children, have you ever blessed God? If you are not at peace with him through faith in his Son; if you are still afraid of meeting him; if you cannot call him "Father—my Father," you are ignorant of his loving character. You may have sung many a sweet hymn, but you have never praised him. O, then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all your transgressions. Should you not be grateful, will you not praise him? And then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary. Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus, by the shedding of his blood, filled up the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot

the throne shall feed them, &c. Rev. 7th chapter.

STEVENSON AND THURMAN.

THE DISCUSSION ON CHRONOLOGY.

The discussion between the two brethren named above, came off during the past week. We were not able to attend all the sessions, but were deeply interested with what we did attend. While we are not a convert to the peculiar theories of either the disputants, we feel deeply interested in the great question in debate: "Is the Canon of Ptolemy correct?" We are interested in it because the whole historical and chronological question is uprooted and unsettled if it is proved incorrect, and history and chronology is entirely afloat.

We are now entirely at rest on that question. Mr. Stevenson, by the most indubitable arguments and proofs, has done what he pledged himself to do, proved that Canon true. He has done a mighty work for the Christian world, and shown himself a workman that needeth not to be ashamed, in the department of chronology. The report is not to be published.

More next week.

News of the Week.

WAR NEWS.

Mr. Blair has returned to Washington from his second visit to Richmond, without success. The rebel authorities profess themselves determined to fight it out to the end. A rebel fleet suddenly made a descent from Richmond, last week, to Burnside Hundred, and made an attack on our defenses, with the design of destroying Gen. Grant's stores at that place and City Point. Three of their vessels got aground, and one could not be got off, and was abandoned. The other two were got off, and the whole fleet returned to Richmond. It was a narrow escape for our stores.

The best and most formidable iron-clad in the rebel navy has sunk in Charleston harbor by running against a snag.

Sherman captured 2,000 rebel prisoners at Pocotaligo, S. C., where his army was at last accounts up to Saturday.

A law of the rebel congress has passed creating a Commander-in-Chief of the rebel armies; but no appointment has yet been made. Jeff. Davis is reported to have said that he "will appoint Gen. Lee as soon as he consents to take so much responsibility."

The dispatch of Friday says that Jeff. Davis has appointed Lee Commander-in-Chief.

By the explosion of a steamer on the Tennessee River 140 soldiers lost their lives.

FOREIGN.

The following is a summary of the dispatch forwarded by the Glasgow:

The Wilmington failure somewhat revived the drooping spirits of Southern partisans, caused a rally of 2 per cent. in the Confederate loan, and a relapse of 1½ per cent. in American securities.

Mr. Seward, in a letter to the Union and Emancipation Society, returns Mr. Lincoln's thanks for its congratulations and the Society's devotion to the best interests of America, but points out that the final declaration of his re-election is not yet made.

Mr. Forster, M. P., in addressing his constituents at Bradford, rejoiced over the Northern successes as an evidence of the speedy destruction of slavery. He did not despair of an ultimate close alliance between England and America, notwithstanding the prevailing bitterness.

The Times explains the operations of the Great Eastern for laying the Atlantic cable. All will be ready in June, and, if successful, no doubt preparations will at once be made for laying a second cable.

Garibaldi will visit Liverpool in the spring, simply as the guest of a friend in that town. Continental news unimportant.

The Paris Bourse on the 10th was flat at 67c.

The West African mails have been received. The news is unimportant. Dr. Barkie, the traveller, is dead.

WAITING FOR A CALL.

Or, A Stand Still, Do Nothing Holiness.

"Why do you idle stand?
There is something for all to do;
Look forth on the wants of our teeming land—
The sorrow and sin on every hand;
Say is there no work for you?
There is work in the crowded street;
There is work in the silent cell;
Mid the noisiest hum and the busiest feet;
In halls where thronging multitudes meet;
In the hovel where outcasts dwell."

A STAND STILL, OR DO NOTHING HOLINESS. Is there such a thing? Can such a thing be? Here is a professed minister of the Gospel, waiting for a call to some parish, some opening for ministerial labor. Some four or five years since, this same pulpit orator inquired of us for a vacant pulpit where he could hold forth the word of life; and here he is still waiting while fields are white for the harvest in every direction.

Multitudes on every side perishing for lack of spiritual food. Thousands and thousands are rushing on to woe eternal before the eyes of this ministerial brother—and yet no opening for labor in God's vineyard. He is still waiting for a call, when "all heaven and earth ring peals, with lightning flash and thunders crash!" "Why stand ye here all the day idle?" "Go work in my vineyard."

How many afflicted ones, sick, destitute, oppressed, call for sympathy; how many broken hearts need binding up, and yet this same man called of God to minister in holy things, sits with folded hands waiting for a public call! Reader, is this Gospel? Is this Jesus Christ? Or like Paul, the apostle? Did Job wait for a call to do good, or fear to run before he was sent, when he was eyes to the blind, and feet to the lame, and a father to the poor, when the blessing of him that was ready to perish came upon him? If this same waiting minister was on

fire, baptized with the Holy Spirit, would he sit still? Could he sit still, when the cry on every breeze is, "come over and help us?" Did Paul, when his eyes were opened, wait, fold his hands, take the easy chair some four, six or eight years, looking out for a fat salary, a rich parsonage with a luxurious table, and costly furniture?

How with the reformers where the Gospel flame was kindled in their souls, Luther, Wesley, Whitfield, Baxter, Bunyan, did they wait for a call, or were they fearful of running before they were sent?

"Where begin?" Begin at Jerusalem; begin where the 120 began, in the upper room; begin with the tongue of fire. The early disciples when full of faith and the Holy Spirit, went everywhere preaching the word—declaring what great things God had done for their souls. They were led by the Spirit of God, his word, his providence. The very stones would have cried out had they held their peace. The love of God constrained them. They were full of matter, like new wine, that must have vent, "ready to burst like new bottles."—Job xxxiii, 19.

Wherever they went the holy flame caught, sinners were pricked to the heart, cried out, "Lord, save, we perish!" Saints were sanctified, built up in their most holy faith, salvation streamed! Satan fell as lightning!

Wait for a call. What call? The burning call was in their inmost souls. Wait for an audience, a cushioned pulpit, a splendid temple, a fashionable chair, a high sounding organ? No sooner did they cross the threshold than a missionary field was before them. They opened their mouths wide and God filled them. They were instant in season, out of season, to warn one sinner, or two, or more. Wherever a soul was found out of Christ, there was an audience. They flew on wings of love. Did Christ wait for a large audience at the well of Samaria? Behold, the woman that came to draw water, who, through the preaching of the Lord Jesus, received the water of eternal life, whereof if a man drink he shall thirst no more forever! And when this woman's soul was touched with the finger of Divine love did she fold her hands, wait for a call or an audience? Nay, she went on preaching, (forgetting her water pot.) "Is not this the Christ?" till the whole city was in a flame.

"Behold, how great a matter a little fire kindleth."

Waiting, are you friend, for a call? How long? Till doom's day? The sound of the last trumpet? Or, out, turn out, wake up, stir about!

"Live for something; be not idle,
Look about thee for employ;
Sit not down to useless dreaming—
Labor is the sweetest joy."

Out, search out. Out into lanes, alleys, byways and highways; up into garrets, down into cellars, in dens of poverty, misery, distress, desolation and degradation. Search out the poor, the sick, the afflicted, the oppressed, the halt, the blind, the lame—pour in the oil and wine of consolation, bind up the broken-hearted, support the weak, heal the sick, cleanse the lepers, raise the dead, cast out devils. "Freely ye have received, freely give." "The poor ye have always with you, and whosoever ye will, ye may do them good."

Imitate Christ and his apostles in acts of mercy, justice, and truth; pull sinners out of the fires of hell.

"No matter where, if duty calls thee go,
Amid contagion, poverty and death;
Bend or suffer in the hour of woe,
Nor fear the pest of pestilential breath.
Do, suffer, die at thy call divine,
Nor rest till battle all the victory is won;
Then, Soldier of the Cross, crown is thine—
Thou faithful servant, hear thy glad well done."

Did Mary who visited the Saviour's tomb at early dawn, and then run to bring the glad tidings of his resurrection to the disciples, wait for a call?—*Author of Home Thrills.*

N. MURRAY, D. D.

The following from the diary of the late Rev. Dr. Nicholas Murray, shows three things—that ministers of the gospel are sometimes in spiritual darkness like other Christians—that this experience of theirs is frequently sanctified to the good of others as well as to themselves—and that they may be doing much for their Master, when they think they are doing but very little:

One afternoon, in preparing for an evening lecture, he found his mind singularly torpid and barren. He turned over the pages of the Bible again and again, but could find no text suggesting any fruitful or even acceptable theme. He could gain no light or comfort in prayer, and as he subsequently said, "Of all the days of my life, that was the day in which I could say, most emphatically, as to spiritual things, that 'a horror of great darkness' had fallen upon me. The sun-moon and stars had all gone out in my spiritual sky."

The mental darkness increased as the evening drew on, and when the bell rang for evening service, he was almost in despair. He dragged himself to the lecture room without a remote thought of any text or subject for the evening. To his regret he found the room unusually full, and suddenly determined to change the service into a prayer meeting. Giving out a penitential hymn he called on an aged elder to pray, who led the devotions with great solemnity and unction.

Dr. Murray then read the forty-second Psalm, as expressive of his own inward feeling. "O, my God, my soul is cast down within me; all Thy waves and Thy billows have gone over me," and called on another elder to pray, who entered fully into the spirit of the Psalm, and spiritual desertion, and implored the Lord to grant a reviving in bondage. During the prayer Dr. Murray felt impelled to speak on the subject of "spiritual declension." Without taking any text, he began to speak of the causes, marks and remedy of spiritual declension, and drawing from his own feelings, he doubtless spoke with more than usual earnestness and pathos. After a fragmentary address, he called on a brother to close the meeting with prayer, and went home in gloom, alarmed by the thought that he was forsaken of God and

unworthy to be a minister of the Gospel.

The sequel may be told in his own words: "On the afternoon of the next day, a pious female called to see me. She alluded to the service of the previous evening as one of the most solemn she had ever attended. I heard her with silence and made no response. One of the men who prayed soon afterward called; he made the same remark. The solemnity of that evening's lecture was a topic of conversation for some days with those who were present. The prayer-meetings were soon more fully attended. There were searchings of heart among the people. Our public and social services increased in attendance and solemnity. The praying and the anxious ones as they invariably do, multiplied simultaneously; and thus opened the first revival in Elizabethtown, under my ministry, which continued for upwards of a year, gently distilling its blessed influences, multiplying the followers of Christ and their graces. Some of its subjects are now useful ministers of the gospel. Never did I more fully realize the truth of the proverb, 'the darkest hour is just before light,' or of the saying of the Psalmist, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him.'"

FREEDMEN IN SAVANNAH.

Rev. Mr. French, Chaplain in U. S. Army at Savannah, writes to Zion's Herald as follows:

There is a general complaint that the slaves are leaving their masters. Some negroes say they cannot get their children, as their masters have them locked up. Whenever masters have applied to Gen. Sherman, or other commanders, to aid them in retaining or reclaiming their former slaves, they have been uniformly told that the slaves were all free, and could go or stay, as they might elect. As the city is destitute of food, and has scarcely any employment for laborers, many of the freedmen will, no doubt, find it for their interest to remain with their former masters, at least so long as they compensate them for their labor. It is supposed that there are ten thousand freedmen in the city. On asking them, as they stood in groups around the city, if they are free, they almost invariably answer, "Don't know, mas'r; want to know." By permission of Gen. Geary, commandant of the city, who was formerly Governor of Kansas, I held a public mass meeting of the freedmen. The gathering was immense, filling not only a very large church, but the streets outside. I never before addressed a more intelligent and interesting congregation of colored people in the South. It was a moment of intense interest to all. The military had as yet given no attention to the colored people the defenses of the city, getting supplies etc., occupying all their time. I announced, in emphatic terms, to the anxious crowd, that they were free, and free forever; that their freedom was the gift of God, proclaimed to them by the President, and brought to them by Sherman and his army; that they need not leave Georgia, nor Savannah, nor even their master's houses, to establish the fact of their freedom. After advising them to stay with, or leave their masters, according as duty to themselves might require, I told them that were I in their condition, it seemed to me I should want to stay with my master, for a season, at least, however unjust or cruel he might have been, that I might show how much better I could be and do as a free servant, that I might prove to him that he had gained as well as myself by the change, and that I might, by my improved conduct, justify the government in setting me free. Many by smiles and nods, and "Yes, mas'r," assented. The idea pleased, apparently, some masters who chanced to be present. I was indebted wholly to the grace of God for my boldness, and to sixty thousand bristling Union bayonets around me, for the opportunity of declaring to the thousands before me that they were forever free. To have lived to enjoy such a privilege, is a reward compensating for a thousand crosses that have been borne along the pathway of freedom. My heart gives glory to God, not only in behalf of the freedmen, but for myself also.

CALIFORNIA.

All the vegetation of California is monstrous in growth. Strawberries as big as hen's eggs, some of which sold at a Sanitary Fair for a dollar apiece. Indeed, eggs have sometimes sold in market at seven to ten dollars per dozen. We have no conception of the extravagance of the people. They never think of the price of anything so long as they have the money. They live on their capital instead of income, and begin anew every year. A lazy stage-driver will toss the stable-boy a silver half-dollar as if it were but two cents. Judging from their generosity, we think this people must be immensely rich; but they are poor—keep themselves so by their extravagance. No population in the world, living at the same rate, have so little wealth. But the great crops—green vegetables are to be had through the whole year, and in size they beat nature. A respectable Presbyterian clergyman told me he planted a peach-pit, and in fourteen months it had grown to a tree ten feet high, and he ate peaches grown upon it. Now, you don't believe this; but it is true. One man cut a stick which he carried as a cane for a week or two, and then sticking it into the ground as a support for a weak sapling, it sprouted, and in two years he gathered a peck of pears from that very cane? We have no conception of the activity of that soil. Prodigious crops of wheat and oats are raised; and as to peaches, plums and pears, why, I should ruin my character for veracity, should I give you the facts about them. Pears weigh five and six pounds; grapes four and a half pounds to the bunch. It is the greatest grape-growing country in the world. They are produced in the greatest profusion—grapes for breakfast, grapes for dinner—and yet they are not cheap, because labor enters into their cultivation, and labor is high. So nothing is cheap, though it is picked up in the streets, because the

man who picks it up will charge you a quarter for stooping down to pick it up. All vegetables, potatoes, turnips, etc., are sold by the pound, and you can imagine what the bills must be.

There are about 60,000 Chinamen in California—quiet, inoffensive, industrious sort of Asiatic people, holding his pigtail to be the chief ornament of his existence. He makes his little property, and then goes home to enjoy it; for they all come under a pledge to return, dead or alive, and cargoes of their dead bodies are annually shipped back to China. They are much abused—indeed, a sort of slave, treated with great cruelty and oppression. They make the best servants, mechanics, and factory hands; they are simple, useful, and easily governed. Let us, then, welcome them; and treat them well.—*Dr. Bellows.*

WASTED COAL.

Coal is 12 to 13 dollars a ton. That means something when a winter's supply has to be laid in. In the use of it, the most prodigal wastefulness is practised, doubtless because it is black and dirty, and does not look nice; it ought therefore to be got out of the way as soon as possible.

One-third of every ton of coal burned by servants is wasted. Not alone in reckless burning, but in actual, wanton, waste. The coal is as certainly lost as if a third were left in the street instead of the cellar. It is wasted in the ashes; fresh coal falls out of the grate in replenishing it, and this, with that remaining in the fire at night, and charred, half-burned lumps, amount to fully one-third of the quantity actually used. This is a most unnecessary and wicked waste, and if servants cannot be induced or made by surveillance to correct the abuse, it would pay house-keepers to look after it themselves.

In the matter of burning coal there is also a great amount of intelligence, and it is not to be expected that common servants will know, or care much about saving it. The grate of the range is stuffed so full that the oven top is loaded with it, so that the fire will not die out or require looking after; then the draft is opened and the money, or what is the same, the heat, goes flying up the chimney. With a little forethought all this could be prevented, and a ton of coal made to last three months instead of one.

A good, bright fire can be steadily maintained with coal with less trouble than with any other kind of fuel, but not by raking, poking, and piling in green fuel continually. After breakfast the fire should be cleared of ashes, if there be any, and fresh fuel be put on to fill the grate moderately. Let the oven damper be turned up so as to heat it, and leave the small top door open, more or less, according to the intensity of the heat required. In this way air enters over the top of the fire and maintains a far better combustion, and consequently greater heat than when the draft dampers are thrown open. A washing can be done or ironing accomplished with one-third less coal than is generally thought necessary to use.

So far as sifting ashes for the cinders they contain is concerned, it is hopeless to expect much change. Hundreds of poor families in cities live off of the waste of their improvident neighbors, and in this way there is something used which would otherwise be lost, but it seems to us that charity should be practised in a different and more positive manner. If the proverb be that "Charity begins at home," then we shall have a stronger argument against this wasteful practice. Cinders will burn admirably in small cylinder stoves, and heat a nursery or a laundry as hot as should be. Every shovel full saved is a shovel full of coal in the cellar, and a hint to the wise is enough on this point.—*Scientific American.*

GET ENOUGH SLEEP.

We have often heard young men remark that four or five hours' sleep was all they wanted, and all that the human system required. The habit of going without sufficient sleep is injurious. Thousands, no doubt, permanently injure their health in this way. We live in a fast age, when everybody seems to be trying to pervert the order of nature. If folks will be persistent in turning night into day, it is not to be wondered that few last the allotted term of life; no matter what may be a man's occupation—physical or mental, or like Othello's "gone," and living in idleness—the constitution cannot last, depend upon it, without a sufficiency of regular sleep. Joe Hunter, the great surgeon, died suddenly of a spasmodic affection of the heart, a disease greatly encouraged by want of sleep. In a volume just published by a medical man, there is one great lesson that students and literary men may learn, and that is, that Hunter probably killed himself by taking too little sleep. "Four hours rest at night, and one after dinner, cannot be deemed sufficient to recruit the exhausted powers of the body and mind." Certainly not; and the consequence was, that Hunter died early. If men will insist in cheating sleep, let "twin sister Death" will avenge the insult.

THE SECRET OF YOUTH.

There are women who cannot grow old—women who, without any special effort, remain always young and attractive. The number is smaller than it should be; but there is a sufficient number to mark the wide difference between this class and the other. The great secret of this perpetual youth lies not in beauty, for some women possess it who are not at all handsome; nor in dress, for they are frequently careless in that respect, so far as mere arbitrary dictates of fashion are concerned; nor in having nothing to do, for these ever young women are always busy as bees, and it is very well known that idleness will fret people into old age and ugliness faster than overwork. The charm, we imagine, lies in a sunny temper, neither more nor less—the blessed gift of always looking on the bright side of life, and stretching the mantle of charity over everybody's fault and failings. It is not much of a secret; but it is all that we have been able

to discover; and we have watched such with great interest, and a determination to report truthfully for the benefit of the rest of the sex. It is very provoking that it is something which cannot be corked up and sold for fifty cents per bottle; but, as this is impossible, why, the most of us will have to keep on growing old and ugly and disagreeable, as usual.—*Jenny June.*

JERUSALEM.

The Revival, published in England, reports several statements made by Mr. Minor, son of Mrs. C. S. Minor, who has traveled much in the east. The following will be read with interest:

Mr. Minor, an American gentleman, after reading and drawing attention to special portions of Ezek. xxxvi, stated that, about thirty years ago, Ibrahim Pasha laid out large sums upon the land around Jerusalem, with a view of favoring agriculture, and of improving the state of things then existing. The report in 1836—37, as it regards those attempts, is that they had proved a failure. No harvest was gathered in, in consequence of their being no latter rain. (See Joel ii, 21-23.) The "former (autumnal) rain" has always come moderately, but not the "latter (spring) rain." It is a fact, that until the last twenty years the Jews could not return to the Holy Land without having to import food. Since about 1840, the latter rains have fallen regularly; and now, instead of having to import food, agriculturists are able to export wheat, barley, oil, and wine; and this state of prosperity is growing each year, the population at the same time rapidly increasing. . . . From a recent interview he had had with Sir M. Montefiore, he was able to assert that the value of the land in and around Jerusalem is more than double what it was some time ago, and that it is expected in ten years, or even in five years, to double again in value. The speaker drew especial attention to verses 4, 6, 8, &c., of Ezek. xxxvi, as showing that, prior to the restoration, the land itself shall prosper. The improved condition of Israel as regards civil and religious privileges was also pointed out as worthy of attention and of deep interest.

REMEMBERING INJURIES.

I was visiting a few weeks since among a people who had recently been bereaved of their pastor. He had felt himself called, soon after the outbreak of the rebellion, to leave his parish, and serve God by standing up for his country against traitors in arms. At his self-elected post of duty, he had nobly fallen—a hero and a martyr. It was touching to hear from every lip among his people, testimonies to his rare worth and fidelity, both as a man and a minister.

One praised his personal endowments, and spoke of his beaming eyes and radiant smile. Another particularly commended his industry, and averred that he was always at work. A third spoke of his humility—he never seemed to feel above the poorest of his flock, and was not ashamed to put his hand to any manual labor or drudgery. Many testified to his candor and his consistency, all to his conscientiousness and exemplary walk in daily life, and his uncommon power in the pulpit.

But among all these sincere and affectionate tributes to the loved and lost, none touched me like the following: "Our minister had one trait which you don't often see, and which I shall not soon forget: he never seemed to remember an injury. I was prejudiced against him when he came here, and spoke harshly and bitterly. I know that he was informed of it; but he always treated me as kindly as if I had been his best friend. It breaks my heart to think of it and if ever I meet him in heaven, I shall want to throw my arm around his neck, and beg him to forgive me."

"And I too," responded a neighbor who had listened to the foregoing, "got angry with him once and without cause, and tried to injure him. But he would not see it; and when I was laid up with the rheumatism, he drove my cow to pasture every day, and treated me like a brother."

Oh, may it be said of me when I am in my grave, what these stout men said with tears, of their gifted pastor, "He never seemed to remember an injury."

ACETATE OF LEAD IN PNEUMONIA.—Dr. Lendet has employed with success acetate of lead in the treatment of pneumonia. This is not the first time this remedy has been employed in inflammation of the lungs. Dr. Strohl, of Strasburg, and other physicians have used it for some, and have, as well as Dr. Lendet, observed no signs of saturation or saturnine intoxication resulting from its employment. No constipation takes place. On the contrary diarrhœa has been observed in more than half the patients thus treated. Dr. Lendet recommends doses of forty to sixty centigrammes per day to begin with. Such doses have the advantage of producing a more rapid and persistent diminution of the pulse and of bringing about the cure more rapidly. As a result of treating pneumonia with acetate of lead, convalescence soon makes its appearance, and appetite returns even before the fever has altogether given away. The patient rapidly regains his former strength.—*Med. & Surgical Reporter.*

EXPANDING THE LUNGS.—Step out into the purest air you can find, stand perfectly erect, with the head and shoulders back, and then, fixing the lips as though you were going to whistle, draw the air through the nostrils into the lungs. When the chest is about full, raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and, after gently forcing the arms backward, and the chest open, reverse the process by which you draw your breath, till the lungs are entirely empty. This process should be repeated three or four times a day. It is the best expectorant in the world. We know a gentleman, the measure of whose chest has

been increased some three inches during as many months.

GOOD USE OF A SERMON.

Mr. Nott, a missionary to one of the islands in the Pacific Ocean, preached a sermon one day on the words, "Let him that stole steal no more." In the sermon he said it was a duty to return things that had formerly been stolen.

The next morning, when he opened his door, he saw a number of natives sitting on the ground around his house. He was surprised to see them there so early, and asked why they had come. "We have not been able to sleep all night," they said. "We were at chapel yesterday, and heard you say from the word of God that Jehovah commanded us not to steal; whereas we used to worship a god who we thought would protect thieves. We have stolen. All these things that we have brought with us are stolen goods." Then one of the men held up a saw, saying, "I stole this from the carpenter of such a ship." Others held up knives and various tools.

"Why have you brought them to me?" asked Mr. Nott. "Take them home, and wait till the ships from which you stole them come again, and then return them, with a present besides." Still the people begged Mr. Nott to keep the things until they could find the owners. One man who had stolen from a missionary then being on another island, took a voyage of seventy miles to restore the goods.

That is the true way to improve by preaching—doing what it says. A great many people form good resolutions when they hear a sermon which touches the heart and instructs the conscience, but good resolutions are worth nothing unless they are set to action. That clinches the feelings, and makes them of value.

CURIOUS APPLICATION OF HEAT.—It is known that the air confined under glass, if it receive the direct rays of the sun, will become much heated, far beyond the temperature of the rays, owing to the action of the glass in absorbing these rays, and conveying the absorbed heat to the air within. Professor Monchot, of Alencon, has made the following application of the heat thus acquired: He takes a bell of silver, very thin, and covered with lamp-black, and places over it two bells of glass, and exposes the whole to the rays of the sun. Two curved tubes furnished with stop-cocks, pass under the black bell, one of them to supply water when it is required, the other to give exit to the water; the latter terminating outside in an ordinary jet d'eau orifice. Being now exposed to the solar rays—whose heat is transformed into non-luminous heat in its passage through the walls of the bells, an effect that goes on accumulating without cessation—the air situated above the water dilates, and by its pressure causes a jet to rise attaining sometimes in Monchot's trials a height of nearly thirty-three feet. When the water is exhausted, a screen placed before the sun will cool the interior and cause the water to return, or a new supply may be introduced through the supply-pipe. Many times the shade thrown over the apparatus by spectators caused it to stop, much to their surprise.—*Les Mondes.*

THE KINGDOM OF HEAVEN ON earth will be a Church without a creed, a State without a law—a purely voluntary association. In it soul will blend with soul, as water blends with water.

The above is copied from the Spiritual paper called "The Kingdom of Heaven," published in Indiana by Br. Cook, and is rather good, provided it will work well. "A Church without a creed" would be a decided improvement on the present order of churches, and about the same as no sort of church at all, for that kind of thing cannot exist except with a creed. Religiously, therefore, "the Kingdom of Heaven on earth" upon the plan proposed, will be much better than it ever was before; and if, as some Christians are in the habit of saying, the "Kingdom" has got to begin here in this world, it is important to have it begin right.

But, politically, the "Kingdom" would be at fault. True we have some wretchedly poor and altogether worn out laws, yet "A State without a law" [or no law] does not seem practicable, unless all people are so near alike as to be capable of "being a law unto themselves" which is not the case now, and probably never will be under Christian civilization. While that shall exist, we don't see but there must be "law for the lawless."—*Boston Investigator.*

AFFECTING INCIDENT.—The cabin of the steamer Magnet, recently captured and recaptured on the Cumberland river, during the first performance was the scene of a rather extraordinary incident. The chambermaid, a resident of Cincinnati, named Rebecca Mitchell, was accompanied by her son, who during the trip had repeatedly cautioned his mother to lie down upon the floor if the enemy fired upon them. When the cannonading opened, Mrs. Wetmore, the wife of the captain, was in the cabin, resting her feet on the round of a table at which she was sitting. The first shot, a ball from a six-pounder rifle gun, passed through the cabin, tore up the floor from under her chair, and clanking struck the chambermaid on the forehead, killing her instantly. Just at that moment the lad entered to look after his mother, and finding her on the floor, said "that's right, mother," and lay down by her side. When the firing ceased he was found in this position, his arms lovingly thrown about his dead parent, all unconscious that the life about which he was so solicitous had fled forever. This was the only casualty that took place.

A MOST IMPORTANT DISCOVERY, far more so than that of the alleged source of the Nile, has just been made in South America. It is that the great River Amazon has been found to be navigable from one end to the other—that in fact, a new route has been opened between the Atlantic and Pacific. The Morona, a Peruvian steamer, which was sent to explore the

Amazon, has arrived from Mayro, about three hundred miles from Lima. The Morona navigated more than two thousand miles on the Amazon proper, and two thousand miles on the Yezall and the Pachita Rivers, which, until then, had been only Indian canoes. The country is, of course, inhabited by savages, but it is of wonderful fertility.

A PLEASING INCIDENT.—The Rev. Dr. Kendall, who recently returned from an official visit to California, communicates the following incident: "A poor little boy brought to the Sanitary fair, held at Marysville, a white chicken, which was all he had to offer, saying it might make some broth for a poor sick soldier. He had decked his little offering with ribbon of 'red, white, and blue,' but he had no money to pay the entrance fee, and was rejected at the door. As he passed down the street, a gentleman seeing his distress, listened to his story, gave him a ticket and sent him in. The simplicity of the child, and the beauty of the offering, attracted attention, and the chicken was put up at auction and sold for \$400 in gold, for the Sanitary Commission."

BOOKS AND PAPERS HAVE SOULS.—They think, speak and act for evil or for good. A bad book or paper is just as dangerous as a bad man or woman, or a bad boy or girl. Reading a bad book is keeping bad company, and reading a good book is keeping good company. Friends, which will you keep—parents, which will you choose for your families?

Every book, every paper has a soul breathing a spirit good or bad. It is the soul of its author, and when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly.

A book or a paper exerts an influence not only in time, but as eternity rolls on.

"But to improve ourselves, and serve mankind, Life and its choicest faculties were given. Man should be ever better than he seems, And shape his acts and discipline his mind, To walk, adorning earth, with hope of heaven."

HEADACHE.—A very curious method of reducing the intense headache ever experienced by fever patients has been lately pointed out by M. Guyon. It consists simply in pressure extended over the integument covering the temporal arteries. It was discovered quite accidentally in feeling the temples, rather than the wrists, in order to ascertain the frequency of the pulse. While the physician compressed the vessel the patient exclaimed, "Comme vous me soulagez," and thus indicated the result produced by diminishing the supply of blood to the surface of the cranium.

FROM SARAH L. MANN.

Bro. Litch.—The weekly visits of the Herald have been very comforting and cheering to me for the past twenty years. May the Lord bless the Editor, guide his mind into the truth of the sure word of prophecy, make him an instrument of leading many souls to Christ. May the Herald continue to be the silent messenger of truth to comfort and cheer the hearts of thousands until we shall be permitted to behold the King in his beauty. Our dear Saviour said, "Behold, I come quickly. My heart responds Amen. even so. Come Lord Jesus, come quickly."

Your sister in the blessed hope.

Abol. Mass., Jan., 9, 1866.

RECEIPTS FOR THE HERALD.

A. C. Doolittle, \$1 00, 1230; Nathaniel Bachelder, 2 00, 1234; John Brewster, 2 00, 1282; Thayer Lumber, 4 00, 1334; Mrs. D. Hunt, 1 00, 1256; Lawton Wad, 2 00, 1286; Rev

Weekly Donations Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

S. K. Baldwin,	\$13.00
C. Bonner,	13.00
M. N. Nichols,	13.00
L. C. Ford,	3.00
Peter Parady,	3.00
G. D. Gieck,	5.00
Martha Scott,	5.00
S. Prior,	13.00
G. Phelps,	6.00
Horace Newton,	10.00
D. Bosworth,	13.00
J. Gunner,	10.00
Anthony Pearce,	10.00
M. Swartz,	10.00
W. H. Swartz,	10.00
M. A. Frank,	10.00
L. White,	10.00
W. R. Fetherbee,	10.00
S. N. Nichols,	10.00
G. O. Fisher,	10.00
R. S. Case,	10.00
W. W. Hawkins,	10.00
Martha West,	10.00
Marion Doyle,	10.00
Sarah B. Doyle,	10.00
Joseph Church,	3.00

WEEKLY DONATIONS OF 10 CENTS FOR HERALD.

S. K. Baldwin,	\$5.20
M. Bradley,	5.20
M. S. Ford,	5.20
R. Rump,	5.20
A. McBride,	3.00

WEEKLY DONATIONS OF 5 CENTS FOR THE HERALD.

Joel Learned,	\$3.00
---------------	--------

DONATIONS FOR EXTRA EXPENSES OF HERALD.

O. W. A.,	\$1.00
M. C. Burton,	1.00
M. Marston,	3.00
S. Coburn,	2.00
E. Lockwood,	2.00
J. Gilbreth,	2.00
S. Newton,	1.00
M. Cheney,	1.00
M. A. Pearce,	2.00
Mary O. Stoddard,	3.00
A. Friend,	3.25
J. G. Gough,	3.00
S. H. Youm,	4.00
Joshua Smith,	1.00
Sylvester Burke,	1.00
Mrs. A. Curtis,	3.00
Wm. A. Curtis,	3.00
Geo. Phelps,	2.00
Abel Houghton,	75
Mrs. E. Goll,	25.00
Dr. L. Kimball,	4.00
Mrs. A. C. Abel,	1.00
M. H. B. B. B.,	1.00
M. A. Dora,	5.00
Geo. W. Whiting,	2.00
S. Norcross,	2.00
James Alexander,	2.00
Eliza A. Hough,	1.50
M. R. Reynolds,	1.50
Sarah J. Pearce,	3.00
P. Clark,	25
Nehemiah French,	1.00
Benjamin F. Thomas,	1.00
George T. Hayes,	3.00
J. Gilbreth,	1.00
Eld. H. Plummer,	1.00
E. Howard,	1.00
Julius T. Beitel,	1.00
J. E. Hastings,	10.00
M. H. B. B. B.,	1.00
Elizabeth Farnsworth,	6.00
S. D. Howard,	3.00
Joseph Foss,	1.00
A. Dallhoff,	1.00
R. Stubbs,	1.50
A. Friend,	1.50
A. Friend,	1.50
Paul Hardy,	2.00
Sarah W. Adams,	50
Harvey S. Ross,	2.00
Phineas Ross,	1.00
J. Ostrander,	5.00
Anna Pollard,	1.00
Wm. Oliver,	75
John Pearce,	4.00
An Old Friend,	4.00
D. Chatterton,	3.00
A. Leighton,	2.55
J. F. Griggs,	2.00
S. H. Worthington,	2.00
D. H. McAlister,	2.00
L. E. Waiter,	1.75
Joseph Read,	1.00
Sarah S. Wilson,	1.00
Chas. T. Stanford,	1.00
J. Landreth,	1.75
H. H. Harriman,	1.00
B. Eberly, for Visitor,	2.00
B. Eberly, to send H. to poor,	3.00
L. Robins, for new press,	3.00
G. W. Newell,	1.75
W. Ide, yearly A. M. A.,	2.00
Eliza A. M. A.,	2.00
J. Prester Cleveland,	2.00
M. D. Hunt,	2.00
Mr. Lawrence,	1.00
Mrs. D. Taylor,	1.00
Wm. Dyche,	1.00
Eliza A. Loder,	1.00
A. F. end of the Herald,	1.00
S. G. Allen,	2.50
A. Friend,	1.00
Jan. Fox,	1.00
Mrs. Emma Fox,	2.00
W. L. G. Ingles,	3.00
J. A. Reed, for various objects,	47.80
Geo. Wise,	1.00
Riley A. Holden,	1.00

DONATIONS

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

B. D. Haskell,	\$5.00
John Deakins,	2.00
W. S. Howden,	5.00
S. D. Daniels,	25
A widow's mite,	1.00
D. T. Taylor,	50
J. Brewster,	2.75
Mrs. D. Hunt,	1.00
D. T. Taylor,	50

DONATIONS

For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

B. H. Osborne,	\$300.00
S. K. Baldwin,	25.00
D. Bosworth,	25.00
J. L. Clapp,	5.00
Y. R. R.,	20.00
Collection at Providence,	71.00
Collection at S. Natick,	10.75
E. C. Drew,	1.00

North Attleboro Church, \$17.75

Chas. T. Tucker, 1.00

Lacy G. Ford, 1.00

Church at Waterbury, Vt., 35.70

Newburyport, 13.53

Mrs. B. Hall, 3.00

Mary Ann D., 3.25

Church at Westboro, 16.33

Col. at Washington Furnace, Pa.,	5.00
Dr. at Bush's Schoolhouse,	2.00
M. L. J.,	2.00
E. Matthews,	5.00
W. S. Howden,	10.00
C. Beckwith,	4.00
Lorenzo Bolles,	2.00
Mrs. R. B. Phelps,	3.00
John Johnson,	86
M. Cheney,	75
Mrs. Isaac Bell,	2.00
Myra Bosworth,	2.00
Willie Bosworth,	2.00
Albert Williams,	25
A Soldier's wife,	1.00
A widow's mite,	1.00
Peter Burns,	2.00
S. Newton,	1.00
Free Evangelical church at North Attleboro, Mass., for tracts for Mission,	5.00
B. Eberly,	10.00
A lover of truth and right,	1.00
Stephen Jackson,	2.00
Dr. L. Kimball,	3.00
Mrs. A. C. Abel,	1.00
Messiah's church at Coopers, Pa.,	7.20
Sister R. Bixby,	2.00
M. A. Friend,	2.00
Sarah J. Pearce,	2.00
N. Waite,	1.50
O. Rockwell,	1.50
A Friend, N. H., to keep some one warm,	2.00
W. B. Johnson,	80
E. Tucker,	3.00
Mary Nason,	3.00
J. Gilbreth,	1.00
M. D. Richardson,	2.00
Joseph Morris,	5.00
Sister E. Cope,	1.00
Sister Rupp,	4.00
J. B. Eastbrook,	2.00
David Williams,	4.00
Reuben Painter,	50.00
R. Stubbs,	1.50
H. H. Tooker,	5.00
Mr. Andrews,	5.00
Wealthy H. Miller,	1.00
Mrs. H. Asselby,	1.00
D. Carment, Eng.,	22
Phineas Ross,	1.00
John Ostrander,	4.00
M. A. Sherman,	1.00
Anna Pollard,	2.00
Wm. A. Owen,	1.00
M. Owen,	1.00
Isaac Owen,	1.00
John Pettenger,	10.75
D. Chatterton,	5.00
J. B. Parker,	2.00
Sarah S. Wilson,	2.00
Dr. R. Parmlee,	18.00
John Landreth,	7.00
Wm. B. Schimmershorn,	2.50
Hiram Harriman,	2.00
J. D. Boyer,	5.00
Priscilla G. Lanford,	3.00
Rachel Crampton,	3.00
Thayer Lumber,	1.00
Wm. B. Block,	1.00
Eliza Clark,	1.00
A. F. Ober,	1.00
Wm. Dyche,	2.00
Clarissa Stone,	75
Mrs. M. H.,	2.00
Mrs. W. W.,	2.00

10 CENTS WEEKLY FOR FREEDMEN.

Adelaide Bliss,	1.50
Martha Bennis,	1.50
E. C. Drew,	5.20

DO SOCIETY FOR FREEDMEN'S MISSION.

Inez,	25
Harie,	25
Frank,	25
Carrie,	25
Minnie,	\$1.00
Eugene F. Beitel,	15
A. Friend,	1.00
H. J. Beitel,	25
T. Palmer,	25
J. Simpson,	10
J. Dalton,	10
Willie Loder,	25
Wm. Cope,	50
E. Cunningham,	50
Gracie,	25
Johnny,	25
Mary,	05
Levie,	50
Willie,	50
Merrie,	15
Ella,	5
T. Walter,	5

You will see by the above weekly subscriptions the plan suggested and adopted by our last Conference for meeting the extra expenses in publishing the Herald and Visitor for the present year. The Conference believing the above course to be far more acceptable than to advance the price of subscription (as other religious papers have, to at least three dollars per annum) which we should have to do, or to publish not more than three editions per month, or much reduce the size of the paper. The plan, as you see, is to obtain at least one hundred subscribers to each proposition agreeing to pay twenty-five cents, ten cents, or five cents per week payable in such sums and at such times as the subscriber can make it the most convenient. Now in consideration of the pressing wants of the office, we call upon one and all to send in their names to some one of the list, as we are anxious to see the entire lists filled up immediately. At the Conference there were some twenty-five names obtained for the twenty-five cent list, as you will see by the report. This work is the Lord's and he calls on us (by opening a large door of usefulness) to come up with our weekly offerings, and put shoulder to shoulder in the great and good work of making known the blessed doctrine of the soon coming kingdom of God. Come, brethren and sisters, to the good work—the Lord is coming—labor to not be found wanting when he shall appear.

R. R. KNOWLES, Treas.

The Family Circle.

BENJAMIN SILLIMAN.

A grand and glorious life has just terminated in a most beautiful death. The grave has just received the mortal remains of Benjamin Silliman, who died on Thanksgiving day last, and was buried the Monday following. Thus one of the most eminent of physicists that have adorned this age and country, or indeed any age and country, has been stricken from living rolls to stand in the niche of immortality.

The life of Prof. Silliman has been a poem. It has flowed on with singular

beauty and harmony. Its numerous cantos have each their own beautiful dress and finish, and have sung on with increasing melody until the abrupt falling to pieces of the harp. From the year of his graduation at Yale College, at the age of seventeen, to the close of his more active professional and literary life in 1855, every stage of his career is marked with increasing usefulness and success. And the evening of his days in his retirement was so full of ripeness and honor, so rich in its developments of personal excellence, so genial and happy in its surroundings and connections, so serene in its piety and heavenly trust, that of all men it seemed desirable that he should enjoy an immortality on earth.

In Professor Silliman's connection with Yale College, that institution has reason to cherish his memory as one of its greatest benefactors. For five years he was tutor, exhibiting at that early age great skill and tact in instruction and discipline. It was during this period in 1802 that he consecrated himself to the Christian life. Through the influence of President Dwight he was now induced to abandon the practice of law, for which he had qualified himself, and accept the chair of Chemistry. This was a science then little known in America, being taught only in its rudiments, at Philadelphia and Cambridge; but the discoveries of Lavoisier and Davy were attracting great attention. Professor Silliman thus became one of the pioneers of the science. Its study at once became popular at Yale. His department was the most noted and desired. His lectures were largely attended. Many students were attracted thither by the celebrity of his name.

In connection with Science his celebrity is world-wide. His discoveries, his contributions to scientific works, his textbooks, form epochs in natural sciences and in its treatment. For twenty years he was sole editor of "Silliman's Journal," eight years more its senior editor. At home and abroad, for 43 years this journal has been recognized as the leading repository of physical science in America. As a popular lecturer on scientific subjects, he was in great demand. He delivered repeated courses in all the large cities of the country. These lectures, illustrated by striking experiments, attracted large audiences, and were highly eulogized.

But best of all, Professor Silliman was a Christian. Amid his multiplied labors he found time to worship God. In the machinery of his life his religion was the balance-wheel. He saw divinity in his alembics. For him the sparkling crystal revealed the workmanship and flashed the light of God. He recognized the hand of divine power in the ribs and framework of the earth which he so profoundly studied, and traced on its rocks the footprints of the Creator. The records of Time's fingers bound up in the antiquated volumes of the ages had no conflict in his view with the records of inspiration. His faith in the Bible never wavered. The clamors of science, its puerile theories and speculations, its infantile attacks upon the pillars of religious truth, had no authority in his mind in comparison with the gray and hoary wisdom of revelation. Every profound investigation enlarged the foundation of his faith; every analysis illustrated the work of God.

And his faith was not inoperative and unpractical. It was warm and glowing of his life. The rudimentary structure of science which he reared was polished "after the similitude of a palace" by the touch of the Christian artist. The fiery gleam of his compound blowpipe, while it melted substances hitherto infusible, only gave a richer glow to the "basis" of spiritual manifestations. The splendor of his voltaic arch of flame was all the more splendid from its tinge of light. His prolific pen had none of the gall and wormwood of infidelity flowing along its track; it left no sign of the serpent's trail. What in so many of his compomers is scientific assumption with all its rigid stiffness—all its self-dedication, was in him a humble yet dignified deference to those sublime oracles whose columnar strength the discoveries of science were made to illustrate and support, but never to subvert. A Christian gentleness pervaded his whole character. It was the brittle, angular, frangible strength of intellect softened, and rendered flexible by the annealing fires of the cross. It was child-like tenderness and simplicity combined with giant strength.

But a life so grand has closed in a grander death. Prof. Silliman's residence was on Hillhouse Avenue, between those of his son and son-in-law, Prof. Dana, men well known in the scientific world. Here, surrounded by devoted friends and familiar associations, he was spending the twilight hours of his long life. With a yet vigorous body, and mind unimpaired, he took a deep interest in current events, in scientific progress, and in the welfare of his country. Two Sabbaths previous to his decease he was attacked by severe pain in the chest while in attendance at an evening meeting. The attack occasioned some alarm, but he slowly recovered from it. He grew better till the morning of Thanksgiving day. On that morning he was especially cheerful and strong after a good night's rest. He spoke freely to his wife of the great reason he had for gratitude to God, specifying his own returning health, his circumstances, the

hopeful state of the country, and his Christian joy and hope. He repeated the Psalm, "Lord in the morning thou shalt hear," through its five stanzas, read a portion of the word of God, and prayed, requested that the hymn "Come Holy Spirit," should be repeated, was speaking of having more family worship during the day, when Mrs. Silliman noticed a sudden change in his countenance. In a moment he was gone.

Thus in the midst of pious and grateful devotions, did he pass to the praises of the throne without the pangs of lingering premonition; without the sad surroundings of fearful witnesses the wheels of life stood still. A beautiful life! how fittingly closed by a beautiful death!

The funeral occurred on the 28th inst. The body, so fresh and life-like as to seem sleeping, was seen by hundreds in the vestibule of the Centre Church, between one and two o'clock. At two the Church was filled, and the coffin removed to the altar. Dr. Fitch read tremulously the hymn, "Forever with the Lord," which was well sung by a choir of gentlemen. Dr. Clark read select portions of Scripture.

President Woolsey then pronounced a simple, unadorned, yet beautifully just discourse upon the life of the deceased, as a professor of Chemistry, as an officer of the college, and upon his qualities as a Christian gentleman. It was deeply interesting, and the more so in some parts, from the speaker's own emotion which almost choked his utterance and caused many a tear in the assembly. Prayer was then offered by Dr. Bacon, and the hymn, "How blest the Christian," was sung. The remains were followed to the cemetery by a long procession of his numerous friends. The Faculty of the college, the students, a large number of scientific men and representatives from other colleges were in the procession.—*Zion's Herald.*

A BRAVE BOY.—A fire broke out lately in a printing-office in Valreus (Vaucluse,) and for a short time placed the family of several persons in imminent danger. Madame Jabert, the wife of the proprietor, and her six children were asleep, the husband being absent, when the eldest son, a boy of twelve years of age, was awakened by a feeling of suffocation. He immediately aroused his mother, and on opening a door leading to the staircase, found the lower part of the house in flames, and all retreat cut off. Fortunately a scaffold was at that moment erected in front of the house for the purpose of effecting some repairs, and could be reached from the window. The courageous boy guided his mother down the twenty-five or thirty steps of a ladder placed against the scaffolding, and then returned five times to carry down his little brothers and sisters, and thus saved the entire family. The fire in the house was eventually got under without any great damage.

The mouth of Cape Fear River is divided into two main channels by Smith's Island. Fort Fisher was on the main land, on the north channel, and after its fall our fleet destroyed the forts on the island. The light draft vessels then went up the river inside the island, and the port was completely sealed to the ingress and egress of blockade runners. Fort Caswell and other works commanding the south channel were then of no use to the rebels.

Bermudah Hundred was so named because it is just one hundred miles from the mouth of the James River.

Notices.

Messiah's Church (Evangelical Advent)
New York City.

Chapel on Seventh Avenue, between Greenwich Avenue and Twelfth Street. Services every Sabbath at 10½ A. M., and 3 and 7½ P. M. Also on Tuesday and Friday evenings. All who wait our Lord's return and would labor for the advancement of his cause, and the promotion of his glory in the salvation of men, are affectionately invited to unite with us. The prayerful support and cooperation of Christian friends everywhere is solicited.

I will preach (D. V.) in Lawrenceville, C. E., Thursday evening, Feb. 24; Melbourne, the evenings of the 3d and 4th and over the following Sabbath; and South Durham, the 7th and 8th. J. M. ORRICK.

A NEW PROPHECICAL CHART, embracing the image, and the beasts of Daniel and Revelation, with explanatory notes, and chronological lines, designed for the use of lecturers. Size a little over 3 by 4 feet, in colors. Price \$5.00.

ELDER O. FASSETT'S Post-Office address is Sandy Hill, New York.

Eld. M. B. Lanning's Post Office address, No. 7 Seventh Avenue, New York City.

For Sale at this Office.

Memoirs of Miller,	Price,	Postage
Time of the End,	\$1.00	20 cts
The Christian Lyre,	1.00	20
Voice of the Church,	80	12
Saints' Inheritance,	75	16
Messiah's Throne,	75	12
Spiritual versus Christianity,	75	16
Night of Weeping,	50	8
Zethar, a Poem, by B. D.,	75	12
Haskell,	75	12
Bound Tracts, Second Volume,	25	8
Ten Virgins, by Seiss,	75	12
Great Confederation,	15	
Historical Prefigurations of the Kingdom,	6	2

Advertisements.

DR. POLAND'S

WHITE PINE COMPOUND.

THE GREAT AND POPULAR REMEDY FOR COLDS, COUGH, HOARSENESS, SORE THROAT, CROUP AND WHOOPING-COUGH. CURES GRAVEL AND ALL KINDRED DISEASES.

There have been many severe cases in Boston and vicinity cured by the WHITE PINE COMPOUND, which can be referred to, and hundreds of cases of Kidney complaints, cured entirely, by taking the White Pine Compound, have been reported by Druggists. Among all the popular Medicines offered for sale, no one seems to have gained favor like the White Pine Compound. This Medicine was first made as lately as the spring of 1866, and has since been used by one individual who was afflicted with an inflammation of the throat. A cure was effected by it. This induced others to apply for it, and the result has been a great benefit. The article, however, went without a name until November following, when it was called "White Pine Compound." During that month it was advertised for the first time.

Some time in 1866, an individual, who purchased a bottle for a hard cough, was not only cured of the cough, but also of severe Kidney complaints, of ten years' duration. This being truly a discovery, the fact was mentioned to a skillful physician, who, in substance, said that the cure was due to the fact that the diuretic known, providing its astringency could be counteracted. If the other effects entering into the Compound would be controlled, and the diuretic effect of the Compound not yet been reached, but the number of cases cured by the Compound, in the most aggravated cases of Kidney disease, including Diabetes, prove it to be a great benefit. Numerous cases have been reported by a number of physicians now employ it, or recommend it for such use.

But the White Pine Compound is so useful in Kidney inflammation, it is likewise a wonderful curative in all lung and throat diseases. It so quickly and powerfully controls the action of the diuretic, that hoarseness and soreness are removed as if by magic. Numerous cases have been reported to the originator, where relief in very severe cases has been experienced in one hour, and a cure effected in a few days.

There is a very natural reason for this. The bark, and even the leaves or "needles," of white pine, contain a large quantity of astringent matter, and the bark of white pine in treating disease long before the settlement of America by Europeans. One instance occurred in the case of a sailor, who, after being taken to the hospital, died of the disease. James Carter, a bold sea-faring man, as early as 1834, sailed along the northern coast of North America, and was the first among discoverers to enter the River St. Lawrence, and down to the Gulf of St. Lawrence. He was the first to discover the fact that the Indians along the shore were likewise attacked by the same disease. But Carter observed that they soon recovered, and he was induced to try the bark of the tree, and found it to be a great benefit. He then used the bark and leaves of which they used in decoction, with signal success. Carter tried the same remedy, and had the grateful result of curing his crew, who were afflicted, rapidly improving. This tree was the White Pine.

The past year has given a great opportunity to test the virtues of the White Pine Compound. It is exceedingly useful in reducing inflammation and cleansing old sores. In fact, the virtues of White Pine bark are known everywhere, and this, doubtless, is one grand reason why the White Pine Compound was so favorably received at the first.

A very large number of important testimonials have already been received from physicians, clergymen, apothecaries, and, indeed, from all classes in society, speaking in the most flattering terms of the White Pine Compound.

Dr. Nichols, of Northfield, Vt., says: "I find the White Pine Compound to be very effective in all cases of colds, coughs, and other affections, but also in affections of the kidneys, debility of the stomach, and other kindred organs."

Rev. J. C. Chase, of Rumney, N. H., writes: "I have for years regarded your White Pine Compound as an invaluable remedy. I can truly say that I regard it as one of the most efficacious and valuable than ever. I have just taken the Compound for a cold, and it works charmingly."

Hon. P. H. Sweetser, of South Reading, writes: "Having long known something of the valuable medicinal properties of the White Pine, I was prepared, on seeing an advertisement of your White Pine Compound, to give it a trial. It has been used by members of my family, for several years, for colds and coughs, and, in some cases, of serious kidney affections, with excellent results. Several of our friends have been cured of long-standing ailments by the use of it. We intend to keep it always on hand."

them, (see Deut. ix. 5.) but because the Lord had set His love upon them, and had promised it to their fathers, Abraham, Isaac and Jacob. Joshua was appointed by the Lord to lead the people across the Jordan and into the promised land, and the Lord had promised to be with Joshua, and to guide and strengthen him in his way.

Joshua sent two men and told them to "go view the land." They went to the house of a very bad woman and lodged there; but she had heard that the word of the Lord had gone forth that Jericho should soon be given to the children of Israel, and that its inhabitants should be destroyed for their forgetfulness of God. She believed the word of the Lord, and received these men as messengers sent by the Lord, and hid them among stalks of flax on the flat roof of her house. The king of Jericho heard that the men had come and were in Rahab's house, and sent at once to her, commanding her to bring the men out. Although she believed the word of the Lord, she had not yet learned to trust Him entirely; and she told lies, saying that the men had left her house, and that she knew not whither they had gone, and pretended that she hoped that the pursuers would find them. Had she fully trusted the Lord, she would have known that He who upholds worlds by the word of His mouth could deliver two men from destruction, though she might not be able to see the way. This conduct was entirely evil, though because of Christ's atonement this and all her other sins were fully and freely forgiven her. (See Heb. xi. 21; Ja. ii. 25; Matt. xxi. 31.)

After the pursuers had departed, Rahab went up to the men on the roof, told them of her belief in God's word, and asked their protection for herself and family when destruction should come upon her city. The men promised, for they knew that Joshua, their captain would be willing, "Then she let them down by a cord through the window; for her house was upon the town wall, and she dwelt upon the wall." The woman had asked for a true token whereby she should know that her family and herself should be saved in the destruction which should fall upon Jericho; and the men told her to bind the line of scarlet thread, by which she had let them down, in the window, then to bring her father, her mother and all her relatives into the house, in which, if they remained, they should be perfectly safe.

Rahab had once been a darling little child, filling her parents' hearts with joy, but as she grew up, she had gone astray in the paths of sin, and had caused sorrow and disgrace to her parents; and now, perhaps, they felt that they could scarcely consent to take refuge in the house of a daughter who had brought to them dishonor and misery. But as she begged them, as she pleaded with them to seek safety within the scarlet line, as she told them that the word of the Lord had gone forth, that all outside of that line should be destroyed, they too believed and proved that they believed by seeking refuge within the line. Thus Rahab's works proved her faith to be of the right kind. (See a. ii. 22.)

Dear children, I want you to read this story for yourselves, as it is told in the beautiful words of holy writ, in the second and sixth chapters of Joshua.

And what do you think that the Lord would teach us by it? We live in a world doomed by the Lord to destruction as was the city of Jericho. (See Josh. vi. 1.)

It is as completely shut up—none can go out and none come in—as was the city of Jericho. (See Josh. vi. 1.)

Most of the people in our world are like the people of Jericho, having their hearts set on getting wealth, or earthly honor, or in seeking pleasure. "God is not in all their thoughts." Even some who have "joined the church," have really their interests in the world, desiring fine houses, rich clothing, ease and luxury in a world in which He was crucified whom they profess to love and serve.

There is one house, however, and but one, which will be a safe refuge when destruction shall come upon this world. Every one who truly believes in Jesus—who lives with an eye single to Him—is one of the living stones of which that house is built, and Christ is the precious corner-stone which makes the building secure. (See 1 Pet. ii. 5.) This house is the beloved Church of Christ, the one body of believers, precious to the Lord who bought it with His blood.

His blood is the scarlet line which secures it from surrounding destruction.

Oh, darling child, seek refuge within this scarlet line, believe in this precious Saviour who so loved you and all poor sinners, that He bore the penalty of a world's sins on His spotless soul, that you may dwell with Him in everlasting joy.—*Episcopal Recorder.*

Original.] COMMUNION WITH GOD IN HIS CHURCH.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground (stay) of the truth." 1 Tim. 3: 15. Where communion with God in the midst of his people becomes indissoluble and finally ceases in this world, it is like the raven in the ark, which being restless under its confinement, seeks release, and when allowed to take its flight from the window wanders "to and fro," feeding upon every old carcass in its way, and is never heard of more.

"Because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusions, that they should believe a lie; that all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. 2: 10-12. Communion with God and his people in the midst of the church, is like the gentle dove which being let go from the ark finds "no rest for the sole of her foot" until she returns—and having her freedom again, she returns again bearing an "olive leaf" in "her mouth;" and

there remains from choice until the renewed earth blooms in its Eden glories, and the ransomed of the Lord come to Zion with singing and everlasting joy upon their heads.

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house, they will be still praising thee. Selah." Ps 84: 1-4.

O. R. FASSETT.

SIN IN THE FLESH—A WORD ON PERFECTION.

REPRINTED FROM "WORDS OF TRUTH."

Col. 3: 1-5. 1 John 3: 1-3. "We know that when he shall appear we shall be like him, for we shall see him as he is; and every man that hath his hope in him, purifieth himself even as he is pure."

Though children of God by faith in Christ Jesus, sin will remain in us, until we either "put off this tabernacle," or are "changed," and obtain that "adoption," to wit, the redemption of the body; which "we wait for." In saying this, it is not at all meant that we should walk according to that evil principle; on the contrary, our walk should be "in the spirit," so that we may "not fulfill the lusts of the flesh," although "the flesh" still exists.

The question involved by denying the existence of sin in us, is not one of words merely, of speculation, or of knowledge; but it has to do with a matter which is fundamental, and practically of the last importance. For so soon as we assume that we can be perfect, either sin must be extenuated, or a multitude of things which the Word of God calls sin, must cease to be so in our estimation; the distinction between *sin* and *sins* must be lost sight of; the contrast between our condition and that of Christ must become less evident; and true sanctification must suffer in proportion.

Before proceeding to consider some passages of Scripture referring to "sin," "the flesh," and "perfection," let us look, for a little, at what God has done in grace, for sinners who fell in Adam, and at the hope he sets before them.

After the fall, Adam had, in addition to the body, soul and spirit, spoken of by the Apostle in his epistle to the Thessalonians, that which is frequently termed "the flesh," that which "lusteth against the Spirit," (in the man in whom the Spirit of God dwells,) and "cannot be subject to the law of God;" in other words, a mind at enmity with God—a will in rebellion against him.

By the introduction of sin, the nature of man's relationship with God is completely altered. We can never more return to the condition of Adam before the fall; but we may now be made "partakers of the Divine nature," (2 Pet. 1: 4,) by promises infinitely superior to anything enjoyed by Adam. God does not restore the first Adam, but he unites us to the second. Our glory consists not in ignorance of evil, (which was the condition of Adam,) but in the enjoyment of the results of a complete victory over it. As slaves of sin, we could not emancipate ourselves. Nor could the law give the victory, for though, in its essence, the rule of every pure being before God, its purpose in the case of man was to make manifest his lost condition, (Rom. 6: 20,) and to slant him into the mercy of God in Christ. (Gal. 3: 24.) "The law made nothing perfect," (nor can it do so,) but by making known holiness, and consequently sin, it prepared the way for grace. Grace, which does give us the victory, does not exhibit the creature in its perfection; but it is the introduction of the nature, goodness and power of the Creator into the midst of the evil over which his perfections are victorious. Grace recognizes the evil over which it triumphs.

At the very outset of our course as believers, we have, through grace, a full pardon, (Acts 13: 39,) and our prospect is that of appearing with Christ in glory, when he shall appear. (Col. 3: 4.) Whatever we may have been in the estimation of others, we learn our own wickedness at the Cross. We are called to holiness, and the example set before us is no less that of our Lord and Master, in whose footsteps we are to walk, (1 Pet. 2: 21,) though, necessarily, ever at an immeasurable distance. "Sanctification" is based upon our union with Christ risen and glorified. It is wrought in us through the Word ministered by the Holy Ghost to the new life which has been communicated. This new life sees and occupies itself with Christ, and knows that "when he shall appear, we shall be like him, for we shall see him as he is." It estimates everything according to the perfection of our state then. It recognizes that we have not, as yet, obtained the redemption of our body, and judges and mortifies "the old man which is corrupt."

Assured of the love of God, and actuated by the excellency of the knowledge of Christ Jesus, his Lord, the believer, with joy and gladness of heart, follows after the apprehension of that for which he has been apprehended of him; and, by the power of the Holy Ghost, he is changed into the same image, from glory to glory; (2 Cor. 3: 18,) but the very nature and excellency of this glory make it evident that it is not a thing attainable here below. By faith he is already a

What Satan gave as a promise to man, (the knowledge of good and evil,) God pronounced to be true, but man had by his disobedience. He knew evil in guilt, as a creature over whom he had power; he knew it by, and with a bad conscience. God knows good and evil by the infinite and intrinsic possession of good; he knows evil as that which is infinitely repugnant to him; and in this, therefore, his holiness is infinitely seen. . . . The knowledge of good and evil (in our case) may be darkened in its judgment, because a false rule or guide may be introduced. God may give up to a reprobate mind, or Satan may introduce a law of darkness, having power to deceive, or blind, which may be the knowledge of good and evil in fallen nature. Man unfallen was innocent; he knew not evil, but only beneficent good. Fallen man knows evil, with a conscience subject to judgment.

"The word is used here in the sense of practical holiness, though rarely so in Scripture, where it generally designates an act of separation or setting apart for God. It is wrought only in the saved person who has eternal life, and springs, as something entirely new, from the knowledge of Christ. Sanctification must not be confounded with justification; still Christ knows, the sinner's question is about pardon, justification and peace with God."

partaker of that perfection which, in its fullness, will be his when Jesus returns, and with the Apostle he can say: "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." (Phil. 3: 20.) He rejoices, not in present glory, but "in hope of the glory of God." (Rom. 8: 2.) Walking in the power of this hope, (and he should ever do so,) he seeks to "purify himself, even as he is pure;" and confident in the certainty of God's grace, he "presses toward the mark of the high calling of God in Christ Jesus."

If God gives us strength—thus to walk in his ways, that strength is accompanied with the knowledge that we cannot, here below, attain even to that which we know. Instead of an end within our reach, he sets before us that which shall assuredly hereafter be accomplished in us—that which encourages, but ever preserves us in humility, even in the sense that we are not all we would be. Thus would he keep us ever advancing, while waiting, in faith, for full conformity to the image of Christ, and for the hope of righteousness, that is, glory.

Contrast with this, for a moment, the result of the opposite principle which induces a person, at some imaginary stage of progress, (each according to his own standard,) to say, "I have attained." Instead of holding fast, and being strong in the grace of God, he is strong in himself, and weak indeed. (2 Cor. 12: 9.)

Comparing himself with others, he is entangled in a self-satisfaction and pride of the most subtle kind; and the flesh supposed to have been crucified, only shows itself under a new phase, for "I," rather than Christ, must be the theme. His state is akin to that of self-righteousness, than which nothing can be more at variance with the mind of God.

Through his mercy, such cases are rare, but not so, perhaps, others, where perfection in the flesh being considered attainable, it is made the aim, and in its search, time and toil are vainly spent; and much painful and humbling, but salutary discipline, from a Father's hand, is often necessitated. How blessed, rather, to remember that we change not (as to the old man,) and that Christ cannot lessen, yea increase, our need of him. He is the only source of blessing; the never-failing treasury of grace; and out of his "all-fullness" every saint must be content to receive, moment by moment.

Our scriptural hope, as Christians, is perfection, only to be realized when the second Adam—the accepted and glorified Man—according to the purpose of God, shall descend from heaven, bringing with him those who sleep in him, and changing us who are alive—mortality being swallowed up of life. Then shall all who are Christ's find themselves in the presence of him they have known as the friend of their weakness, and the glory of their strength; and then shall they be like him.

Until the fulfillment of this hope and "the redemption of the purchased possession," when Christ shall present all believers to himself, a glorious Church, without spot or blemish, (the only "full redemption") the Holy Ghost is given as "the earnest of our inheritance;" as the seal, not of fruit, which he himself produces, but of our redemption.

It will be observed that the state between death and the resurrection has not been alluded to. The careful reader of the Bible knows that, while the period of the resurrection is constantly referred to in the New Testament Scriptures, very little prominence is given to the interval between death and the resurrection. We may gather, however, that there is a great difference between our present condition, and that of the soul after this life, when the body has been put off; as there is, likewise, between the latter state and that in which the redemption of the body shall be completed in resurrection. After death the believer is "unclothed," but not "clothed upon." (2 Cor. 5.) "Absent from the body," he is "present with the Lord." Though not perfected in the glory, he is, nevertheless, delivered from a body which caused him to groan, whilst on earth, (not; it is true, without consolation,) and which makes all groan who have the first fruits of the Spirit. That which held him bound (in fact, not in heart) to a creation still subject to the bondage of corruption, no longer binds; the link is severed. If the goal of his hope be not reached, in dying he has at least laid aside a burden, a soiled garment, that he may at once and unhindered, enjoy the presence of the Lord. (Phil. 1: 23.) But death is not salvation. It finds the believer already saved by the death and resurrection of the Lord Jesus Christ. He is already risen with him as to the soul, which, through the Holy Ghost, experiences the blessed result, and triumphs in a hope that maketh not ashamed. The putting off the body adds nothing to our title in the presence of God, for we are there, by faith, what Jesus is. We are stripped of a body which has not partaken of redemption, in order to be ushered into the presence of Jesus, awaiting that which remains, to wit, our being clothed with a body fashioned like unto his glorious body.

Let us now recur to the consideration of "sin," "the flesh," and "perfection," as treated of in the Word.

A very common definition of "sin," is that it is "a voluntary violation of the law;" and this claims apparent strength from 1 John 3: 4, "sin is the transgression of the law." Upon this passage has been founded, to a very great extent, the formal judgments of Christians as to what sin is. But, unfortunately, this is one of the very few instances in which our valuable translation does not give the meaning of the original. The rendering should be "Sin is lawlessness," by

Man's religion, to which this is added, works in order to obtain eternal life, and will not accept it as God's gift, rendering to him the glory. It so denies, or mitigates, the evil of sin, that grace, in its fulness and essence, is unobtainable. Instead of joyfully receiving and relying on the pure grace of Christ, man virtually sets it aside, and is content that which is needed for the redemption of the soul, (the shedding of blood, or death,) prefers to depend upon "the deeds of the flesh."

"I therefore make it a matter of the first importance to cultivate in the heart a pious trust in God, and to encourage a public expression of that trust, so that the possessor shall never be ashamed of it. If the heart can be kept full of the love of God, all else

which we understand, not only transgression of law, but that much higher characteristic of evil, the spirit of disobedience. The latter is brought out in man, when the law is understood, as shown by the Apostle, and then "the offence abounds." (Rom. 7: 7, 8; 5: 20.) The commandment convicts of sin in the flesh thoroughly, hopelessly, and is found to be "unto death." Paul, as a Pharisee, knew neither sin nor law, in its essence. He knew not the evil spirit in him, and therefore thought there were no perils of evil. He did not voluntarily transgress the law, and therefore supposed it would be, "unto life." But how changed are his thoughts when he sees things from God's point of view, instead of from man's. The commandment is proved to be holy, and he is convinced of sin in him—of its exceeding sinfulness, and of its strength. (1 Cor. 15: 56.) "Sin revives," and he dies, by that very law by which he had hoped to live. But even when he knows of a counter-principle within, (the working of the Spirit in the new man,) when he is not led an easy captive by Satan, yet, feeling the power of sin, he exclaims in distress: "The good that I would, I do not; but the evil which I would not, that I do." Surely nothing could be less voluntary than doing that which he would not, that which he hated; and yet, that this was sin—the spirit of disobedience or lawlessness, seeking to manifest itself in sins or transgressions, who would venture to deny? who would say that Paul was mistaken, and that he was wrong in being thus distressed?

To be continued.

THE PRAYER-MEETING.

As we walked home together we resumed our conversation:

"How many of your members take part in your meetings?"

"All of them."

"All! In these prayer-meetings?"

"No; not quite all in the prayer-meetings; although, in this general prayer-meeting, and two others, more private, that are held weekly, most of the members take some part. You see that we cultivate a social spirit in these meetings. They are family gatherings; and it is not difficult for even the youngest members to bear some part in these unpretentious devotions. But these are not our only meetings. We have the Bible Class and Sunday School, and ministries in behalf of the poor and afflicted. We manage to employ every man, woman and child in some department of usefulness—except a few who live too far away, and a few incorrigible drones, whom no favor nor fear can lure or drive into activity."

"But permit me to say, while I delight in such meetings as I have enjoyed to-night, and thank you heartily for guiding me thither, they meet only a small part of the church's wants. They serve to cultivate the heart. This is well. But it is only a partial development of our spiritual nature. There is and can be but little development of mind—but slender acquisitions of knowledge."

"True; to meet the want you speak of, we have our Bible class. You will, I hope, do me the favor to attend that also, and learn something of our plans for acquiring and imparting a knowledge of the Scriptures."

"But, my dear sir," continued my venerable friend, "you must not undervalue these prayer-meetings. I have learned to give them an important place in the economy of means for spiritual development. It is scarcely possible to place too high a value on the cultivation of the heart. Out of the heart are the issues of life. Prayer is an astonishing element of power. It restrains passion, rebukes pride, gives vigor to the mind, unobscures secret sins, kindles holy desires, unlocks the storehouse of divine mercies, scatters the gathering clouds of unbelief, and brings down upon the panting spirit the dews of grace, and the beams of love. The public recognition of God's sovereignty and providence, honors Him before men; and God is sure to honor them that honor Him. The bringing out the heart's desires into utterance, especially a public utterance, gives more definiteness to the knowledge of our own wants; suppresses the uprisings of self-sufficiency, and all feelings hostile to spiritual growth; commits us more sacredly to a holy life; deepens a sense of the divine presence; invests every day's actions with the solemnities of religious responsibility; associates us with others in spiritual yearnings and aims; enlarges the heart's desires after conformity to the will of God; and prompts us to act in harmony with the prayers we have offered. It is worth much, too, to break the crust of the world's conventionalities, and let hearts from all ranks of society, flow together in holy sympathy—no longer ashamed of emotion, nor careful to repress the more generous and tender impulses of a sanctified nature. Here, the poor are often the benefactors of the rich; the lowly give lessons to the proud; the stricken heart speaks in the sanctified eloquence of suffering to the gay and thoughtless; and even the philosophic mind, chilled into stately indifference in its rigid and frigid reasonings, is fired into fervency, and tastes the luxury of genuine emotion—a tribute to the superior power of some unlettered saint who lives in the atmosphere of love. Then there is kept alive that sense of dependence on God, without which all labors for spiritual good are vain. 'Except the Lord build the house, they labor in vain that build it.' 'Except the Lord keep the city, the watchman waketh but in vain.' God does hear and answer prayer. He does exalt the lowly, and abase the proud. 'He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.' He does 'give the Holy Spirit to them that ask him.' Peace, and joy and victory descend on such as honor his holy name, and wait before his throne."

"I have heard of your prayer-meetings, and I have good night to Eusebius, and a promise to accompany him to the next meeting of his Bible class."

will come right. You have seen in our northern clime, the dead leaves cling to some of the trees all winter long, until the bursting energies of a new life in the spring-time thrust off the useless garments of a decayed existence. So these cling to us some of the habits and deformities of the old life of sin, until the growing desires and affections of the regenerated heart seek vent in a new life, and crowd off the lingering remnants of habit that belong to the dead past. I often think of what old Dr. Bellamy said to a young preacher, who asked him what he should do to supply himself with matter for sermons. "Fill up the cask; fill up the cask; fill up the cask; and then if you tap it anywhere, you will get a good stream. But if you put in but little, it will dribble, dribble, dribble, and you must tip, tip, tip, and then you get but little all." This applies not only to preaching, but to all departments of Christian activity.

Our prayer-meetings have much to do in filling up the cask. They who thus keep themselves in the love of God, are seldom found wanting when demands are made on them for self-denying labor. The heroic Christians of the first age were a people of much prayer. The prayer meeting preceded the Pentecostal refreshments and triumphs. And anywhere—in abundance and in want, in prisons, in martyrdoms, in defeats and disgraces, as well as amidst the highest prosperities and the grandest triumphs, they let their requests be made known unto God, and cast all their care on him; and the peace of God, that passes all understanding, kept their minds and hearts through Christ Jesus."

The termination of our homeward walk put a stop to this delightful conversation, and I bade good night to Eusebius, and a promise to accompany him to the next meeting of his Bible class.

HOW EPILEPSY WAS CURED.

On my last charge resides a precious family named L—. Since my first acquaintance with the family—10 or 12 years ago—two of its members have been removed by death: the grandfather, who had served God for many years, and one of his daughters, who had suffered severely from epilepsy. The family at present consists of the aged grand-mother—ripe for the church above—one son, his wife and three children. Several years since one of the children was attacked by epilepsy. The fits were strong and frequent, and told powerfully on the child's mind and nervous system. Medical help was procured, but, alas! failed. The disease progressed rapidly, and the loving parents had the melancholy conviction fastened upon their minds that their child was a confirmed epileptic. They saw the gulf into which their little child was sinking, and felt their utter inability to stop her descent. The mother was particularly distressed. The thought of the mental night, starless and hopeless, whose dreamy shadows were thrown across that little mind, burdened her soul. Days and nights the subject engrossed her attention, so much so that she found temporary relief no where but at the "throne of grace."

A weekly prayer meeting was held in the house of Bro. L—, where a few of God's little ones met to "trim their lamps" and renew their strength for the trials and conflicts of life. Sister L. had seriously and prayerfully pondered the important question: Could it be God's will that her child should sink into imbecility by the influence of epilepsy? She believed that it was not God's will, and resolved to secure the prayers of the little band, at the weekly prayer-meeting, in her child's behalf.

The evening for the prayer-meeting arrived, and one by one the worshippers, at the time and place of meeting. The service opened as usual with singing and prayer—prayer united, earnest and believing. At the first opportunity Sister L—, with deep emotion, arose and stated her confidence in God to cure her epileptic child; and requested the prayers of all present in its behalf. The mother's confidence inspired all present, her tears moved every heart, and her impassioned request met a response in every soul. They prayed. God answered; and from that night until this hour that child has not had a fit, nor the symptoms of one. I have seen the child many times since, and conversed with her—a bright intelligent child she is. That's a miracle, say some. Call it what you wish. I state the fact which I am prepared to prove by a dozen competent witnesses, whose evidence would be taken in any court of justice in Canada.

To the praise and glory of our God we chronicle the statement, that others who are bowed and burdened may take their ease to God and find deliverance. Poor sufferers, God has not changed. Empires and thrones have perished, but God still answers prayer. Hast thou a beloved child in whose soul sin is deeply rooted, enfeebling, destroying and corrupting the soul? O pray. God can break that obdurate heart, change that stubborn will, and save that immortal soul. "Be not afraid, all things are possible to him that believeth."

Do financial difficulties burden thee? Is thy way hedged up? Have pledged friends proved false? Go to God, brother, He can help thee. Get up, throw off your responsibility, "there's light beyond the cloud."

Do thy sins burden thee? Is life bitter? Take thy ease to the Master, and thou wilt realize his power and willingness to save thee. I repeat it, and ten thousand angels join in the repetition. Hallelujah! God can save thee and save thee now. "Only believe."

Fellow laborer, art thou desponding and weary? Cheer thee, brother, thou hast not labored nor prayed in vain. Stars shall gem the brow of Jesus forever, won by thy toils. And there is more for thee to do. God has engraven thee upon his palms, loves thee, and hears thy cries.

One of the great and pressing wants of our time is prayer. O, for the spirit of prayer! Our class-meetings are formal, our prayer-meetings thinly attended, and our re-

vivals few and short-lived, for want of prayer. O, for more prayer. Brother, will you pray more? Sister, will you pray more? Class-leader, will you pray more? Minister of God, will you pray more? Sinner, on the margin of hell, will you pray? Will you pray now? You must pray or perish. O, for the spirit of prayer!—*Cor. Christian Journal.*

MEETING AT MR. SPURGEON'S TABERNACLE.

The *Christian World* has the following account of a meeting, which we hail with the deepest thankfulness:

"It is refreshing to learn that the spirit of prayer has again, and in an increasing degree, pervaded the churches of the land at the opening of the year. We hear from many and opposite quarters of the holding of real devotional meetings: in some cases the services were led by ministers and gentlemen of different sections of the one fold on neutral ground, and in others each fellowship assembled in its ordinary place of meeting, according as seemed most desirable or necessary. The Evangelical Alliance gatherings at Freemasons' Hall were equal to those of former years. But by far the most impressive, as well as many-fold the largest devotional gathering of which we have heard was that which took place at the Metropolitan Tabernacle on Monday evening. Indeed, it may be said to have been the greatest prayer-meeting, strictly so called, ever held in England, or perhaps in the world, before—at all events, under a roof; for we read of wonderful out of door revival meetings in Wales and in America, and also in this land, in other days. The meeting originated with the Fraternal Society of Baptist Ministers recently formed at the Tabernacle, which meets once a month for conference and prayer. Several of the members of this small but growing band of earnest men met with Mr. Spurgeon in the afternoon, and spent several hours in devotional exercises before the doors of the Tabernacle were opened. Long ere the hour for the public service to begin, the interest of the occasion manifested itself in a throng at the gates; and admission had scarcely been gained, before the spacious building was fairly filled, and in the course of a brief space more it was crowded from floor to ceiling by people of all orders of society. Several addresses were delivered, marked by unusual appropriateness and power; but these were felt to be feeble and ineffective, compared with the 'strong crying and tears,' that may be said to have been the character of the prayers of one and all of the ministers and brethren who presented the confessions and entreaties of the multitude to the throne of grace. Without rant, or even passion, the words of the speakers seemed to possess an electric power, moving and melting the hearts of hundreds, so that they cried out in the intensity of their feeling, or sobbed with emotion. At one period, following a most circumstantial and devout confession of the sins first of minister and then of people, the whole audience seemed to be under the burden of contrition to a degree that was painful to witness, till one gave out the hymn, 'there is a fountain filled with blood,' which was sung in a way that can never be forgotten by any that heard it. After several hours it was deemed expedient to close the service; but such was the excitement even then, that a meeting for inquirers was announced to be held in one of the rooms below. Thither numbers went, and we have been told that 'showers of blessing' descended upon the seeking company. Many found peace in believing, and went home rejoicing in God their Saviour. Remembering that this was a Baptist prayer-meeting, the astonishment at such scenes will be the greater. It seemed to be a veritable Methodist revival service, far surpassing, indeed, even any of their recent meetings in genuine fervor. Similar meetings, on a much smaller scale, have been held at several other Baptist chapels of the metropolis this week. Towards the close, Mr. Spurgeon, who himself was deeply affected throughout, reminded the audience of the revival which had most unmistakably commenced and been carried on for the last few weeks in the midst of his own church, and besought the members of the congregations present to continue in their earnest supplications to Almighty God for a real revival which should more than exceed their sanguine anticipations. It was also agreed, seeing it was believed that this was the way in which God would bless the various churches that had joined this movement, to hold another great prayer-meeting on the first Monday in February."

THE JUBILEE.

In the discussion of the question of chronology, by Messrs. Stevenson and Thurman, each of the disputants laid great stress on the Sabbath years and jubilees. Mr. Thurman's position was, that the jubilee year embraced the last half of every forty-ninth year, and the first half of the fiftieth year, which was the first year of the next week of years. If this is so, then there was no such thing as a jubilee year. The jubilee, according to this theory, was half of it a Sabbath year, and half a secular year. But the law of the jubilee (Lev. 25: 11) made it "as much a year of rest as the Sabbath year. Here it is. 'A jubilee shall that fiftieth year be unto you. Ye shall not sow, neither reap that which groweth of itself.' According to Mr. Thurman, the Sabbath year began with the new moon nearest the vernal equinox, and lasted till that moon again. Then commenced a new series of six secular years. But if Mr. Thurman is correct, they must not reap even that which grew of itself in the first half of the first of the six years. But the law expressly provided that "six years thou shalt sow thy field; six years thou shalt prune thy vineyard, and gather in the fruit thereof." This, of itself, settles the question with Mr. Thurman's theory, that it is baseless. But it is only a part of its inconsistencies in the light of the law of the jubilee.

When questioned in reference to the sowing and reaping for six consecutive years, he said, "Yes; they might sow in the fall of the sixth year, if they could sow anything which ripened before the Sabbath or seventh year came in." We did not think this ingenious, for he very well knew that even the barley harvest which first ripened in Judea, was not ripe till after the middle of the first month. Whereas, the law provided that the sixth year preceding the forty-ninth year and jubilee should "bring forth fruit for three years." The Sabbath year, the 7th; the jubilee, the 8th; and they should sow in the 9th year, and eat the old store in the ninth year till the new came in, which was not till after the Passover, at the full moon of the month Abib. But if the jubilee was half the 7th year and half the 8th, they could sow and reap in the 8th year; nay, they were commanded to do so. Mr. Thurman is in error.

Mr. Stevenson's theory is, that the series or cycles of seven began in the fall, at the sounding of the trumpet at the new moon of the 7th month. Their sowing time was in the fall; their harvest in spring and early summer. They could then sow and reap six consecutive years and not infringe on the Sabbath year. The jubilee year began in the fall at the close of the forty-ninth year, and ended the next fall, when at its close, at the opening of the secular year, a new week of years, they were prepared to sow in the fall and reap the next spring. With this theory every item of the law of the Sabbaths and jubilees agrees.

Mr. Thurman's main or strongest argument for his theory, is, that taking a separate year for the jubilee, destroys the harmony of the cycles of seven. But he should remember that the Bible points out no such series. It calls for continuous cycles of fifties; seven Sabbaths of years, and the fiftieth year a jubilee. Then another forty-nine years, and a jubilee. The supposed cycles of seven is a creature of his own imagination.

But Mr. Thurman's chronological system is based to a considerable extent on his system of jubilees. And having lost as many years in his reckoning as there are fifties in the period from Joshua to us; nearly seventy years are thus lost. But we will allow him to gain forty-nine of them by introducing another jubilee; and still he has a loss of from seventeen to twenty years. We have not made an exact estimate. But if he errs seventeen years, his system is destroyed; for in breaking the links of his chain,

"Tenth or ten thousandth, Breaks the chain alike." Mr. Thurman has truthfully said, that his whole system is so interwoven that any part of it shown to be erroneous, destroys the whole.

CHANGE OF NUMBERS.

Since some time last summer we have not changed the numbers on paper or wrapper, but have credited weekly in list. We have intended to change the mode of crediting by giving the date to which each pays on the paper instead of numbers, and some two

The Advent Herald.

TUESDAY, FEBRUARY 7, 1865.

JOSIAN LITCH, EDITOR.

THE REIGN OF THE HEAVENS.

The phrase occurs in Matt. 7: 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Does this refer to the kingdom which Christ and his disciples preached as then at hand, or does it refer to his future and everlasting kingdom? That very much that was taught by him and his disciples, during his personal ministry, respecting the kingdom of heaven, referred to that Jewish kingdom, there is no room for doubt. But in the case under consideration, it may, with equal propriety, refer to either. It cannot refer to the Church under the gospel, for many hypocrites have entered, and do enter. It cannot mean the grace of God in the heart, for that enters us, not we it; but this kingdom is something to be entered.

If Christ had set up his reign then, we have seen that repentance, faith and conversion were essential in order to enter it. So here, outward morality, and saying "Lord," would not give a passport to the kingdom; and we are inclined to the belief that it meant the Messiah's kingdom then soon to be

months ago ordered the necessary type but for some cause have not been able to get it. As soon as we do we shall make no change. Subscribers, till then, must only look in the list for credits. The number is not changed. We give this notice because some do not understand why it is so. The reason for our proposed change is that many subscribers do not understand the numbers indicating their account. The date will settle it.

GREAT REJOICING.

ABOLITION OF SLAVERY.

On Tuesday, Jan. 31, 1865, the House of Representatives at Washington, passed an act by a two-thirds vote, that being the requisite majority, forever prohibiting slavery or involuntary servitude in the United States, except for crime. The Senate having passed the same at its former session, it only remained for the President to affix his signature for it to come before the several States for ratification. That signature has been given and the amendment of the Constitution has been sent to the several States for the sanction of the Legislatures, when it becomes a part of the Constitution of the United States, and a slave cannot breathe our air or touch our soil. What hath God wrought! With all our abhorrence of the vile thing, we had not dared to hope that we should ever see the day when our country would be free from its curse before the coming of him whose mission it will be to "proclaim liberty to the captives, and the opening of the prisons to them that are bound." But to him who doeth all things well, and who hears the cry of the needy and the oppressed, be all the glory.

In honor of this great event, Gov. Andrew, of this State, on the reception of the official dispatch informing him of the passage of the bill and its signature by the President, ordered the bells of the city to be rung from 10 to 11 o'clock on Thursday Feb. 2d, and a salute of one hundred guns to be fired, and requested the same to be done as far as practicable in every town through the State. The direction was carried out with a hearty good will.

TO OUR ENGLISH FRIENDS.

Our esteemed brother, R. Robertson, Esq., of London, will accept our thanks for his valuable yearly present of the London Quarterly Journal of Prophecy.

And also our esteemed brother Carmont, of Manchester, for a variety of interesting publications.—The Revival, and Mr. Spurgeon's Sermons.

We have likewise received several papers from England from unknown sources, for which the friends will please accept our thanks. All such are valuable to us.

News of the Week.

WAR NEWS.

PEACE CONFERENCE.—Early last week, Vice President A. H. Stevens appeared before our lines in front of Petersburg, Va., with a flag of truce, requesting permission for himself and three associates to visit Washington. It was understood that they came as Commissioners to see if any plan of Conference could be devised by which to secure a return of peace. On the reception of the news of their arrival, Mr. Seward went down to Fort Monroe to meet them; and on Thursday he was followed by Mr. Lincoln. An interview of between four and five hours was held between the rebel Commissioners and Secretary Seward and President Lincoln on board the steamer River Queen, lying in Hampton Roads, near Fort Monroe. The interview was frank and open. The terms stipulated by our authorities as a condition of peace were that the union should be preserved, and a general amnesty act be passed.

The rebel terms are understood to be, 1st. Acknowledgment of the independence of the Confederate States. 2d. Peaceful separation. 3d. Mutual agreement to unite against outside foes. 4th. A convention to decide upon a boundary. To these propositions the President could not consent, and the conference closed. Mr. Lincoln and Mr. Seward returned to Washington on Saturday, about 10 o'clock A. M.

Gen. Sherman is at latest dates marching on Branchville, S. C., and Augusta, Ga.

Gen. Lee has been appointed Commander-in-Chief of the Confederate armies.

The rebels are making strenuous exertions to recruit their armies and prepare for a vigorous spring campaign. They have resolved to incorporate the negroes into their armies, and let slavery go.

Gen. Thomas in Tennessee is sending 30,000 men to reinforce Gen. Grant.

The Union feeling and sentiment in Savannah is increasing.

Leading Peace Democrats are determined to assist in subjugating the rebels if they persist in refusing to come back into the Union on the basis of the Constitution. In a speech in the U. S. House of Representatives on Saturday, Hon. Fernando Wood, of New York, said:

"If, as was reported, the peace negotiations had failed in consequence of the indisposition of the rebel authorities to return to their allegiance and duty, and because they refused to re-unite on the basis of the Constitution, so far as he represented the peace sentiment, he would not sustain them in their position. If the door was thrown open by the President, and if the answer thereto was separation and recognition, and nothing else, so far as his humble efforts were concerned, he should aid the conquering armies of his country to obtain by force what they had been unable to obtain by peace."

GEORGIA.

IMPORTANT ORDER OF GEN. SHERMAN.—THE SEA ISLANDS SET APART FOR THE FREEDMEN.—Gen. Sherman has issued a special order setting apart "the islands from Charleston south, the abandoned rice-fields along the rivers, for thirty miles back from the sea, and the country bordering the St. John river, Florida," for the settlement of

the enfranchised negroes. By the terms of the order, the blacks at Beaufort, Hilton Head, Savannah, Fernandina, St. Augustine, and Jacksonville are permitted to remain in their "chosen or accustomed vocations," but on the islands and in the proposed settlements they are to have the whole and exclusive management of affairs, no white person being permitted to reside among them except military officers and soldiers detailed for duty. Any three respectable negroes, heads of families, may designate an island or defined locality, which shall then be set apart for them, and such others as may wish to join them, and be sub-divided into lots of forty acres to each family, with a limit of eight hundred feet of water-front when bordering on a water-channel. The young and able-bodied among them are to be encouraged to enlist in the military service of the United States and duly organized, but such service, or service on board the gunboats, in fishing, or in the navigation of the inland waters, will not interfere with the title of such persons to land or other privileges belonging to the system.

FOREIGN SUMMARY.

The Spanish Ministry on the 7th of January presented a bill to the Cortes for abandoning the war against San Domingo. It is a long time since any government of Europe has been compelled to make in a State paper equally mortifying confessions. It is now admitted by them that the people of San Domingo were not satisfied with the annexation to Spain; that they hold possession of nearly the entire territory; that Spain has suffered terrible losses in men and money, and that she is unable to continue the war any longer. How serious a blow to the reputation, as well as the pride of Spain this confession must be, will be seen if it be remembered that Spain has now a population of seventeen millions, and recently claimed a rank among the great powers of Europe, while the republic of San Domingo has only about two hundred thousand inhabitants.

SAN DOMINGO.—In the Spanish Cortes a debate took place on the intended abandonment of San Domingo. Marshal Narvaez advocated the measure as being commanded by the interest of Spain.

The abandonment of San Domingo has now been formally proposed to the Spanish Cortes by the ministry. They conclude their bill as follows:

"The ministers, anxious to put an end to the useless sacrifices in men and money which the war in San Domingo imposes upon the nation, have the honor to propose—being duly authorized by her Majesty—the following project of law:

"Art. 1. The royal decree of the 19th of May, 1861, declaring the territory of the Dominican republic re-incorporated with the monarchy, is repealed.

"Art. 2. The government is authorized to take the necessary measures for the execution of this law, giving an account of the same to the Cortes."

GREAT BRITAIN.

AMERICAN AFFAIRS.—The news of the capture of Savannah, although expected, produced a great excitement in England. The Federal securities greatly improved, while the Confederate loan fell about four per cent. The advice of the failure at Wilmington caused, however, a re-action.

The preparations for laying the Atlantic cable are successfully progressing. The attempt is likely to be made in June, and if it should be successful, a second cable will at once be laid by the same company.

CANADA.

RELATIONS WITH THE UNITED STATES.—PARLIAMENTARY ACTION.—The Canadian government is making every effort to put down the pro-Southern feeling which has done so much to endanger the peaceful relations hitherto existing between the United States and Canada. The Governor-General has sent in a message to the Parliament recommending an appropriation to replace the \$90,000 in gold given up by the Montreal police office to the St. Albans raiders. A commissioner has been appointed to inquire into the failure of justice at Montreal. It will involve the conduct of Judge Crouse and other local authorities. In the meantime Judge Crouse is suspended. If it should be proved that the money was given up through the misconduct of Chief of Police Lamotte, the city of Montreal will be called upon to make good the money advanced by Parliament to pay it back again. It is expected that the first measure that will be passed into a law, will be the Alien and Anti-raid Bill.

The Attorney-General has introduced into the Provincial Parliament a bill to avert further rebel raids from the colony; to prevent the manufacture and shipment of arms for the rebels, and giving notice to those rebels who have abused Canadian hospitality to leave the country.

THE PIRATE BURLEY.—The case of Burley, the Lake Erie pirate, has been finally decided at Toronto, Chief-Justice Draper and three associate judges being unanimous in the opinion that the prisoner should be given up to the United States.

THE ENCYCLOPICAL.

The encyclical letter, which condemns all the progress of the last three centuries, is causing great trouble and perturbation in France. The Archbishop of Paris belongs to what is called the liberal branch of the Catholic church, and upon the appearance of this document, proving the imbecility of his Holiness at Rome, is said to have gone to the Minister of Public Worship and implored him to help French Catholicism out of the difficulty. The Minister responded by a decree prohibiting the reading of the "Encyclical" in the churches of France.

This measure, or rather half measure, has had little effect. The Pope's letter was already known all over France, and the most obstinate of the church functionaries up to this time, to the number of twenty, have either protested against the right of the government to prohibit the promulgation of anything emanating from the Holy See, or have openly defied the government

itself. The Bishop of Malines and the Archbishop of Besancon belong to the latter category, and have rendered themselves liable to be called before the Council of State for an abuse of ecclesiastical authority—*comme d'abus*. Everybody asks, What then? And the answer comes from everywhere. Why, nothing! These rebellious prelates will be simply told that they must do so no more. The law authorizes banishment in such cases of *lese-majeste*, but if this measure should be resorted to, the cry of persecution would be raised. Indeed, the present government would not dare to proceed to so extreme a measure. Dim and distant perspectives of an entire separation of the Church from the State are presented to the disaffected, but I find, from conversations with several well-informed persons of very different religious views, that the opinion is very general that France is not yet ready for this great movement. It may be, however, as it has been with many of our people on the question of slavery, it will be necessary to free the people before it can be ascertained whether they are fit for a new condition—that is to say, make the experiment.

Some of the Paris papers have published statistics which make one shudder, to find how many people are put out of the pale of salvation by the encyclical, when it affirms that not one shall be saved who will not accept without reservation the dogmas proclaimed by ultramontane orthodoxy. This exclusiveness leaves out of the reach of all hope of divine mercy 150 millions of Mohammedans, 600 millions of Brahmins and Buddhists, 100 million of pagans, 4 or 5 millions of Jews, leaving only 280 millions of Christians, from which must be taken the Anglican, Greek, and Chaldean churches, Unitarians, Lutherans, Calvinists, Presbyterians, Puritans, Quakers, Methodists. The *Siecle* publishes a paragraph from a Naples paper, which proves that Italy is not standing still with the papal court: "In the grand court of the university at Naples a statue has just been erected to Giordano Bruno, an ex-Dominican monk, and a friend of Theodore de Bèze, (a French Protestant,) burned alive at Rome for being a heretic, and for having violated his religious vows. Last Saturday, at the foot of the statue, the students of the university burned the 'encyclical,' with its eighty annexed propositions. Liberty at last permits the *lex talionis* in Italy, after three centuries of interval, only in the former days they burned the man with his work."—*Methodist*.

Correspondence.

THE FREEDMEN'S MISSION.

Having been here in government employ since the latter part of summer, and not having seen our *Herald* but once during the time, (when I was home on weeks' furlough,) I knew but little respecting this mission until yesterday. I learned a few days ago from home, that Bro. Child and Leslie were probably here, and yesterday being the first opportunity which occurred, I improved it in ascertaining their whereabouts, and found them busily engaged among the little ones at the contraband camp a little way out from the city. Since I read the proceedings of the Conference in Providence, concerning the mission, I have thought much of it; seeing so much here of the effects of the war upon this class of people; and being among them, have had ample opportunity to see them, as they have arrived in this city. They seldom ever come in whole families, but are mostly women and children, and a few of the older class of men who are unfit for our country's or the enemy's service. Your readers who have never seen them, can scarcely realize the condition that these and the white refugees are in when they reach this city. Whole trains come from the South filled with them, and they have in most instances, just barely clothing enough to cover their nakedness, and this little in a most wretched and dirty condition. They usually bring with them all they possess of worldly chattels, from one stool, a skillet, coffee-pot, and a few torn bed-clothes, up to a comfortable set of chairs, cooking-utensils and bedding. And when they arrive here, the greater part of them have no shelter except the car they come in, which is a box-car, and to which the whites usually cling until driven from them by the authorities. The government, however, have a camp established for the colored people to quarter in when they arrive here; this is called the Contraband Camp, where all the colored refugees are provided with government support until such times that places can be found for such as can in any way earn their living. It was at this camp where I found Bro. Child and Leslie; it is located about a mile from the outskirts of the city in a south-westerly direction, on a little eminence, and in the neighborhood of the Cumberland and Ethiopian Hospitals.

There are also the camps of several colored regiments of troops in their immediate vicinity. Their camp is under Col. Barnard, whose headquarters is on the ground in a small brick dwelling, and there are some twenty or thirty other buildings or tents connected with it, and mostly frame structures, though rude, which have been put up for this special object. Among them is one especially devoted to the uses of cooking, and preparing diet for the sick, and is called their "diet kitchen," and under the care now a Bro. Mitchell, who is a Friend, and comes from Pennsylvania, and from motives of philanthropy is doing very much for the poor little creatures among them, by distributing clothing, caring for their sick and superintending the school, which they also have in another building, where they have three efficient and interesting female teachers.

They have now also one building which is devoted as an Orphan Asylum, which they were just arranging under the care of one of the colored nurses, and collecting together the little orphans, and arranging to make them more comfortable, by getting them separated from the others, who in their own struggle for life, were neglecting the little ones. They also intend devoting another

building for hospital purposes, where the sick can also be separated from among the others, and receive special attention from those able and competent for such duties. At this camp there are probably some 1000 or 1200 persons, and they are in a very crowded state, so much so, that all assigned to a building, could not, in the coldest of the weather, be comfortably warmed by the single stove in it; and pans of hot embers were set around the room on the floor, around which the little ones would hover to keep warm, while the older ones surrounded the stove. They are all furnished rations by the government, and these are looked after by the officers of the camp. I am not able to state who, if any others have attended to the spiritual wants of this camp since its organization, before Bro. Mitchell, Child and Leslie went there; but Bro. C. and L. found a hearty welcome to the camp of Bro. Mitchell, who for some reason, was about to give up the "diet kitchen;" the ladies who attended to it were on the point of going away, when Bro. C. and L. made their first visit there. They have now arranged for Bro. Child's family to take the charge of this "kitchen," and he has accordingly sent for his wife, and she is expected to assume the responsibility. This latter arrangement seems to be quite satisfactory to all engaged in the enterprise, and seems to me to be quite providential, for it gives Bro. Child and Leslie a chance to make themselves a comfortable little abode in the "kitchen," which contains rooms for their accommodation, and introduces them at once into their legitimate field of labor among the "freedmen," and they assume the responsibility of their spiritual instruction, teaching them the Bible, while Bro. Mitchell attends to their education, teaching them the spelling-book. Thus they have each their appropriate work, and are harmonious in their workings.

Bro. Mitchell, I learn, is supported almost entirely, if not quite so, by the Society of Friends in Pennsylvania, and has quite an amount of clothing which he distributes to them as they need, and he also pays the school-teachers, or it is through him they are sustained.

I have been more particular and minute in the above than I intended when I began, for I did not intend to give any inside view of what our brethren Child and Leslie are doing, or their intentions, but leave this for them to do to better advantage than I could. But I wished the brethren and friends of the Mission might see how the hand of the Lord is directing in the matter in this opening to them such a field of labor, and so agreeably and well-arranged for all. We now have our representatives in the field, who, I trust, are doing nobly their duty, but they must be sustained by us who are at home, both by our prayers and deeds. They have at best a laborious work before them; a life of deprivation; they have not the comforts they left at home; they meet with no familiar faces, and have only God and the hopes of the future to cheer them, as they enter upon camp-life. It was their first day in camp when I saw them, and I left them preparing their couch for the first night, and as I have had nearly a six months' trial of camp-life, I can see something of its workings, and those of us who have never tried it, know nothing of the value of home privileges. And the class to which they minister, are all torn and driven from their humble home by this accursed rebellion, and have new homes to seek, yet are without a happy and interesting class, and would amuse and surprise many of you to see how eager, quick and easy they are to learn. Among the colored soldiers it is a very common thing to see the spelling-book stuck into their belt beside the cartridge box; the laborer has his in his pocket, the teamsters on his seat, the footmen's in their hand, from which they are busily engaged in studying at every opportunity. All seem disposed to learn; let us assist them and thus discharge our duty.

O. B. FENNER.

Nashville, Tenn., Jan. 18, 1865.

FREEDMEN'S MISSION.

A brother who sends a donation to this Mission, says:

The day star of freedom has already dawned, and the voice gone forth that there shall not be a slave in all the land, for we trust "The mouth of the Lord hath spoken it." Let all feel that their work for freedom's cause is not done; let all feel to contribute cheerfully, according to the means that God has blessed them with, for their education and emancipation from sin, that they may become free in Christ Jesus, so that the hands and hearts of those two blessed brothers may be sustained in their mission of mercy towards the education and Christianization of that large class that formerly have been despised and rejected of men; that they may become chosen of God, and precious in his sight, by a well ordered life and godly conversation, so that we and they, may be counted worthy of a part in the first resurrection, for on such the second death shall have no power.

HIRAM HARRIMAN.

Georgetown, Jan. 11, 1865.

FROM MARY GAY.

My Dear Bro. Litch:—Since writing my last letter, we have received the sad news of our son George's death. He died at Savannah, Ga., the 25th of December. He was sick about four weeks. He gave himself to the Lord and requested the man that nursed him to tell father and mother, brothers and sisters to prepare to meet him in heaven. He was 20 years old the 24th of last June.

We ask your prayers that this bereavement may be sanctified to our eternal good. We trust that like the prodigal son he has repented and been received.

ELDER H. W. SWARTZ.

We are pleased to learn from the following note that our brother and fellow-laborer is likely soon to resume his labors:

Dear Bro. Litch:—Through the mercy of God I am again so far restored in health, as to allow me to resume my work in a little while.

Last Sabbath I spoke to the friends at Shiremanstown, being the first attempt I have made to venture away from home since my return from Westboro'. It was exceedingly pleasant to meet with old friends, and contemplate with them the joys of "restitution," "when the lame man shall leap as an hart, and the tongue of the dumb sing."

Bro. Heagy is engaged in a good work at S. Several individuals (a husband and wife) were happily converted during my stay. Bro. H. has also had a rich harvest at Kings-town, the home of his youth. May his "sheaves" greatly multiply until the great gathering time comes.

P. S.—Bro. Jackson begins a protracted meeting in this place to-night.

Kylestown, Jan. 28, 1865.

A QUESTION.

The Jubilee, was it upon every 49th or 50th year?

If the 49th year be a Sabbath year, would the Jubilee falling upon the same year make it the 50th?

To illustrate: If we celebrate the American Independence upon the 4th day of July, and the emancipation of the slaves upon the same day, can the latter make it the 5th of July?

A. C. GEER.

THE CROOKED-STICK FAMILY.

I have been told—though I cannot vouch for all the story—that a man was crossing a spur of the Green Mountains, in Vermont, when he heard a great thrashing and noise over the fence among the bushes. He dismounted from his horse, and carefully and cautiously looked over the fence, not knowing whether he would see a bear or some other animal, when he found that all the noise came from a stick that was so crooked it could not lie still! He rode off as far as he could, lest in some of its whirls it should strike him!

Now, there are many people who are just like this crooked stick; they can't be easy anywhere. Like the pollywogs in the margin of a pond, they must keep wriggling. It is a sort of mental nervousness that makes them want to turn and change.

How many children I have known who begin life in this way. They go a while to the Sabbath school. But they soon find something out of the way with the superintendent, or with their teachers, or the school-room, or their classmates. And then they must change, stay at home a while, and then you may find them in some other school. Every change increases the disease and the restlessness, till you give up all hope of their ever becoming stationary. They belong to "the crooked-stick" family.

You will find grown-up people, too, who belong to the same family. They roam from church to church, and perhaps from denomination to denomination. They can't find the right spot. There is hardly a church near or far off which they have not tried, and not one that suits them. The church where they are to-day, places no reliance on them, for they very likely will be off to-morrow. They gain no foothold, and can do no good. They receive no good from the preacher, for I hold that no man can receive much good from any preacher, unless he has heard him at least six months, and become acquainted with "the hang" of his mind. The boy who said he could not "spell so well in the new school-house, till he got the hang of the house," was not so very far out of the way. A minister can't rely upon the good or bad opinion of a hearer, unless he has preached to him at least six months.

Then there are Sabbath school teachers who wander from school to school, and can find no easy spot. They find stupid scholars and careless, mischievous children everywhere. In one place they are not appreciated, and have a class given them that is too young, and in another they cannot keep their class together. In one school they are taken notice of, and in another they find things "not according to their minds."

I am sorry to say that I fear there are some ministers who belong to this "crooked stick" family. They are always rolling round; they hope to find the next field easier, the difficulties fewer, the trials lighter, and the aids greater. But everywhere work is work, human nature is stubborn, the heart is selfish, and indolence and parsimony are hard to be overcome. The burden on the shoulder is very heavy, and it seems as if it must be lighter if shifted to the other shoulder. But shifting don't make it light.

O, uneasy one! get away from this family of "crooked sticks." Go to work where you are to-day, and do the best you can. Make the best of everything and of everybody. You can receive good and do good in every position. If you are not in the right niche, work on faithfully and you will soon find your place. I once knew a gentleman who moved into a strange city, and on inquiring for a class in a Sabbath school, had the very lowest class of little boys given him. He quietly took it and went faithfully to work. By degrees he came to be appreciated, and in two years he was superintendent of that large school. There is always enough to do. No garden is so full that no more seed can be put in, and none is so well cared for that no more weeds are to be found in it. If things are not pleasant to us, they bring a discipline that is valuable to us. The north star is more valuable to the world than any other, because the little fellow is always in his place, and the sailor knows where to find him, and if he steers by his light he cannot go wrong. I am grieved to say that this "crooked-stick" family is very numerous, but am in hope that when they come to know just how they appear to others, they will learn to straighten out and lie still.—John Todd, D. D.

SINCERITY.—Sincerity is to speak as we think, to do as we profess, to perform and make good what we promise, and really to be what we would seem and appear to be. Misery and ignorance are always the cause of great evils. Misery is easily elicited by anger, and ignorance soon yields to perfid-

ous counsels. Education is the proper employment, not only for our early years, but of our whole lives. It is not the accumulation of wealth, but its distribution, which is the test of a people's prosperity. Pride costs us more than hunger, thirst and cold. Time with its celerity moves slowly on him whose employment is to watch its flight. Men are never so likely to settle a question rightly as when they discuss it freely. What is not for the interest of the whole swarm is not for the essential interest of a single bee. Keep a low sail at the commencement of life; you may rise with honor, but you cannot recede without shame.

A FEARFUL DEATH-CHARGE.

Several weeks ago, the men of the 97th Engineers, Regulars, infantry, were sent from Pensacola to Poland, Ala., to destroy railroads, public buildings, and public property generally.

After they had effected their work, they at once commenced their retreat. When they got to the Escambia river, it was found that a body of rebels had entrenched themselves at the other end of the bridge, on the opposite side, with a full determination to dispute the passage. The Union men at once opened fire on them, to dislodge them if possible. After firing several hours, it was found that the rebels still kept their position. It was now ascertained that a body of rebels were about to come on the rear of the Union men, and thus annihilate them. Col. Robinson, seeing this, leaped from his horse, and cried out, "97th, fix bayonets, double quick, march!"

The men instantly started on the run for the bridge. Lieut. Fred. D. Burnham (son of Eld. Edwin Burnham) led in command on the right. When about half way over the bridge, the storm of fire and death met them. On all sides the men were falling. Fred. saw his Col. fall by his side, but on, on into that storm of death and fire he cheered his men. The enemy were driven before them like leaves before the wind. The victory was won! After the charge, Fred. was found lying bleeding among the dead and dying, and conveyed in an ambulance sixty miles to the hospital, where, lying side by side with his Col., he is said to be recovering from his wounds. Such is war!—*Crisis*.

GERIZIM AND EBAL.

Let us now pause for a moment to review this wonderful event. (Josh. viii 33-35.) All the people betake themselves out of their tents on the plain, and make their way from all directions to the valley, between the two mountains. The ark is placed in the middle of the valley, with the "heads of the people" ranged on each side. The Levites of the one-half of the tribes stood upon the lower spur of Gerizim to read the blessings, and the Levites of the other half stood upon the lower spur of Ebal to read the curses. The vast congregation filled the valley; and the women and children covered the sides of the mountains, like locusts. The Levites on Mount Gerizim then read the blessings, and the Levites on Ebal read the curses—to which the vast assembly responded, Amen! What a sublime sight! A congregation and a service, compared with which all other assemblies of the world have ever witnessed dwindle into insignificance!

Those who have seen the spot, and have examined it, can readily realize the scene. Just where the two mountains approach each other nearest are the two lower spurs, looking like two noble pulpits prepared by nature, and here the Levites would stand to read. The valley running between looks just like the floor of a vast place of worship. The slopes of both mountains recede gradually, and offer room for hundreds of thousands to be conveniently seated to hear the words of the law. The first time I stood upon that lower spur of Gerizim, the whole scenery struck me forcibly, as if Divine Providence had conformed its physical features on purpose to meet the requirements of the occasion.

To this simple narrative an objection has been brought, alleging that the distance between the two mountains is too great for the human voice to traverse. And this objection would have greater force still with those who imagine the reading to have taken place on the very summit of the mountains—an idea which has no foundation in the Scripture narrative, although some Christians, as early as Jerome, as well as Josephus and the Talmud, seem to have adopted the notion. In reply to this objection, authors have generally pointed out the great difference in the state of the atmosphere in that country compared with that of our own; and how much further one can see and hear in Palestine than in Great Britain. Travellers have been surprised at these apparent phenomena in Palestine and Syria. We have a remarkable example on the very spot under notice. One day when passing down the valley, we heard two shepherds holding conversation. One was on the top of Gerizim, out of our sight, and the other was close by us in the valley. Dr. Robinson mentions a spot in Lebanon where the voice can be heard for two miles.

I am not aware whether any experiment to test the point had ever been made upon the spot previous to the one about to be mentioned. Having satisfied myself more than once during my stay at Nablus of its feasibility, and remarking this to my native friends there, a party, including Amram the priest, agreed to go to the spot and test the question. Circumstances, however, prevented us from carrying out our resolutions. But before I left the country two friends joined me, the Rev. David Edwards, of Newport, and Mr. John Williams, of Aberystwyth; and on our way northwards from Jerusalem we resolved to make the experiment. We had pitched our tent in the valley near the foot of Gerizim, on the line between the two mountains, where I have supposed the ark to have formerly stood. I clambered up Gerizim, and Mr. Williams up Ebal, Mr. Edwards remaining with the men at the tent. Having reached the lower

spur, I found myself standing as it were upon a lofty pulpit, and my friend found himself similarly situated on Ebal. Having rested awhile, I opened my Bible, and read the command concerning the blessings in Hebrew; and every word was heard most distinctly by Mr. Edwards in the valley, as well as by Mr. Williams on Ebal. Mr. Williams then read the cursings in Welsh, and we all heard every word and syllable. Before we descended, Mr. Edwards requested us to sing, and gave out, "Praise God from whom all blessings flow," &c. I commenced it upon the tone Savoy, or the Old Hundredth; but as I was standing on a very elevated pulpit, I pitched the tune in a key too high for them to join me. I was determined, however, to sing it through; and if I ever sang well and with spirit, I did so then on Gerizim, and was heard most distinctly by all. And it was our impression at the time and still is, that, if the whole area before and around us had been filled with the hundreds of thousands of Israel, every soul amongst them would have heard every note and word with perfect clearness.—*Mills' Three Months' Residence at Nablus*.

POVERTY IN FRANCE.—It is computed that there are a million of beggars and vagabonds in France. In a recent work Hugo says there are thirteen hundred thousand peasants' cottages that have but three openings; eighteen hundred and seventeen thousand that have two—the door and one window; and finally, three hundred and forty-six thousand cabins, with only one opening—the door. And this in consequence of what is called the excise upon doors and windows. In these poor families, among the aged women and little children, dwelling in these huts, how abundant is fever, and disease! In Asere, in Var, and in the Upper and Lower Alps, the peasants have not even wheelbarrows. They carry the manure on their backs. They have no candles, but burn pine knots and bits of rope soaked in pitch. And the same is the case all through the upper part of the Dauphine. They make bread once in six months, and bake it with the refuse of the fields. In the winter it becomes so hard that they cut it with an axe, and soak it for twenty-four hours before they can eat it.

APPOINTMENTS.

Bro. James M. Jennings will preach, the Lord willing, Feb. 16th, and over the Sabbath, at North Sutton, "C. E.", where Bro. Paul V. West may appoint. March 5th, at Montgomery, Vt., where Dea. L. Robins may appoint. March 12, at Hyde Park, where Bro. Franklin Albin may appoint.

Bro. Jennings is a devoted and faithful brother, and full of love for Christ and the souls of men, and we commend him earnestly to the support as well as hospitality of brethren among whom he goes. He is authorized to act as agent for this office.

RECEIPTS FOR THE HERALD.

James Craig, \$2.00, 1247; A. Mos Fox, 2.00, 1282; Willard Wood, 2.50, 1282; Mrs. H. French, 1.00, 1283; Mrs. Wardsworth, 2.20, 1282; Mrs. Wilbur, 1.00, 1286; Mr. Grafting, 5.00, 1282; John Maguire, 2.20, 1282; Mr. Cronk, 1233; Mrs. Robinson, 1233 John Greaves, 3.00, 1282; John Cranton, 20, 1285; Mrs. U. S. Smith, 2.00, 1266; M. M. George, 2.00, 1282; Lewis G. Ingles, 2.00, 1282; J. A. Reed, 2.20, 1282; James Kelsey, 3.00, 1282; John B. Larabee, 3.00, 1282; Geo. Wise, 2.00, 1282; N. E. Luce, 1.00, 1260; P. Page, 4.00, 1282; Helen Nichols, 3.00, 1246; John Barnes, 2.00, 1262; Riley A. Holden, 2.00, 1282; Eld. S. H. Horne, 2.00, 1261; James Brooks, 2.00, 1282; D. G. Farrington, 2.00, 1287; Sarah H. Knight, 1.00, 1286; Mrs. R. Moore, 2.00,

